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EARLY GANGĀS OF TALAKĀḌ

BY

S. S'RĪKANṬḤA S'ĀSTRĪ, M.A. D.Litt.

54

1952

SOURCES OF KARNĀṬAKA HISTORY

Volume I

By Dr. S. Srikantha Sastri, M.A., D.Litt.

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S. SRIKANTHA SASTRI, M.A., D.Litt

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Proto-Indic Religion

Iconography of Sri Vidyarnava Tantra

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FOREWORD

In this monograph on the Early Gangas of Talakad. I have attempted to reconstruct the history of the Ganga Dynasty from about C. 300 A.D. to C. 600 A.D. in the light of all the Ganga records published till now with special reference to the Hebbata grant of Durvinita and the Chronology of the most important dynasties of India during this period. I hope that this work will be helpful in determining the controversial issues regarding the history of South India, particularly of Karnataka.

I desire to express my sincere thanks to Sri S. Srikantaya, the Secretary of the Mythic Society and to Sri R. Hari Rao for their keen interest and hearty co-operation in the publication of this work.

MYSORE,
March 26, 1952 S. SRIKANTHA SASTRI

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HEBBATA GRANT OF DURVINITA

Through the courtesy of Mr. G. Rama Rao of the Indian Postal and Telegraphic Department this copper plate from Hebbata in the Srinivaspur Taluk in the Kolar District was secured by me some time ago. It is ascertained that this perfectly genuine copper plate grant with the Ganga Elephant seal intact was found by Mr. Subba Rao on the road side stony ground in the crevices of stones as we go to Gundalanatha from Hebbata. The ring was first noticed and on removal was discovered this copper plate grant. The stones were on a level with the ground and on account of a heavy shower of rain the ring of the grant appeared to view about a year and a half ago by Mr. Subba Rao, Shanbhogue of Chaldiganahalli.

The Grant consists of five plates joined through a hole at the end by a ring and on the ring is engraved the Ganga Elephant Seal. On either side of the plates are inscribed letters of the old Kannada alphabet. The obverse of the first plate is blank and the inscription begins on the reverse of it.

I found the plates to be genuine because of the seal, being intact with the ring and of its old paleography. The grant is of the thirty first regnal year of the Ganga King Durvinita; famous for his learning and conquests and it is one of the earliest genuine grants of the Ganga dynasty. So, I requested Mr. S. Srikantha Sastri of the Mysore University, kindly to edit this for me and also to provide a critical study of the grant. I am very much obliged to him for enabling me to publish it with his valuable note. It may be mentioned that Durvinita, a literary figure and empire builder, not merely extended the kingdom from Mysore to the Kolar and Anantapur districts but assisted in the foundation of the dynasty of the Western Chalukyas of Badami. Chronologically this grant is important as belonging to the thirty-first regnal year of the Ganga king Durvinita, mentioning the lagna or ascendant as; kumbha or Aquarius-a rare fact to be noticed in epigraphs. We are thus enabled to verify the date of the grant without much difficulty. Palaeographically, the characters of the grant mark a transition from the Purvada Halegannada to the Halegannada of

the seventh and the eighth centuries. From the point of view of religion, it establishes that the Gaṅgas were not Jains as generally assumed to be by students of history but that they were mostly followers of the Vedic religion, *i.e.* of Hinduism. Geographically also it is important as from the grant we are able to trace the extent of the Gaṅga kingdom of the time upto Kolar in the Mysore State and the neighbouring Anantapur district. And politically, the two branches of the Gaṅgas had been united at the time. Names of places mentioned in the grant are very interesting indeed. The economic condition of the period can be gathered from the references to the various taxes mentioned in the grant. For the rest the reader is invited to the exhaustive, erudite, historical and critical note of Sri S'rīkaṇṭha S'āstri published in the sequel.

S. S.

HEBBAṬA GRANT OF DURVINĪTA GANGA*

I

Text: English Transliteration.

Plate I. B.

1. Svasti Siddhirastu Hitam Bhagavatō[1] trilōkapuṇya-pavitra-Jāhnavēyā-
2. sva-jalāmala[2] Kanga-vamsōtpatti[3] Kaṇvāyanasagōtrasya Ṛgvēda-svādhyāya-catu-
3. rvvēdagandharan[4] Mādivarmmasya putra lavanipati[5]-rakṣitaṟ-pratiṣṭah : S'rīmat Ko-
4. ñgaṇi-varmma mahādhirājasya putra S'rīman Mādhavarmma[6] mahādhirājasya

---

* I desire to express my thanks to Mr. S. S'rikantaya who secured this grant and to Mr. V. Raghavēndra Rao. M.A., B.T. for their courtesy and assistance in facilitating the work of editing this record. Mr. S. S'rinivasāchar, M.A., B.T. has kindly prepared the accompanying palæographic chart, taking specimens of the test letters from genuine grants and comparing them with the characters of the present record.

1. Read Jitam Bhagavatā.
2. ,, Jāhnavēya kulāmala-
3. ,, Ganga vams'ōdbhava (?).
4. ,, Caturvēdānga dharan
5. ,, Avanipati.
6. ,, Mādhavavarma.

Plate II A.

5. putra S'rīman Harivarmmamahādhirājasya[7] putra S'rīman Viṣṇugōpamahādhirāja-
6. sya putra S'rīman Mādhavarmma[8] mahādhirājasya putrēṇa[9] Vijaya S'rī-
7. man Kongaṇivarmma dharmma-mahādhirāja Avinītasya putra S'rīmat Koṅga-
8. ṇi-varmma dharmma-mahādhirājasya[10] Duvvinītan Mādhavānkanājyanēka[11].

Plate II B.

9. yuddha-ripu-marddana-yaśapprakāśan[12] yuga-yugakāraṇa-nara-rūpa-
10. Viṣṇu Trimūrtti-dhara Durvvinītan sēnāpati-mantri-purōhi-
11. ta-mātya[13]-nara-rāja-bhṛtthaśva[14]-gaja-śabda-puṇya ghōṣam āpta-sā.

Plate III. A.

12. dhujana-paṇḍita-vēda-dvija-pariyāntaran strīratna-kaṭākṣa nirīkṣita-kānta-[15]
13. jana-priya sarvva-jana-pūjita-rakṣita-maddhya Duvvinīta sarvva-śāstra-dharan
14. trimśa-ēka-variṣamatikrānta[16] sātvika-dāna vittam Pudōḷi-viṣayasya Pē—
15. rbbaṭṭa grāmē Paguṇya-paurṇamāsa Uttarā-nakṣatra Kumbha-lagnam sarva-ratnamaṇi-kaṭa.

Plate III. B.

16. ka-racita-karas-pariśuda[17]-kaḷaśa-dhara Mādhavēśan Kangavamśōtpatti-nāma-sarvva-

---

7. Read Harivarma mahādhirājasya
8. ,, Mādhavavarma.
9. ,, Putra.
10. ,, Mahādhirajah
11. ,, Durvinītan Mādhavānkan (Aṇḍari Aḷattūr Poruḷare Peṇnagarād dyanēka).
12. ,, Yas'ahprakās'an
13. ,, tāmātya
14. ,, bhṛtyas'va
15. ,, Kāntā
16. ,, trims'adēka varṣatikrānta (*m* is written below the line).
17. ,, Paris'uddha

17. parihāra-kramēṇa-udaga-dattas-praśasti (‖) Duvvinītan Kāśyapa-gōtrasya R—

18. gvēda-svādhyāya-prāvacana[18]-kalpam ṣat-karmakriyā-para- vidya-viśēṣa[19] Pāla Ca—

19. rmmasya[20]-daga-dattasta[21] svasti ꞉ turaga-śatasahasram Kōlambhātadāti ꞉[22] kanak-ra

Plate IV. A.

20. cita-ratnam-pākarōbāmalōntah vara-kula-janitānānkasya kōḍim dadāti ꞉

21. na-śamābhi (?) yajamānō kōṣpadam pālta[23] (?) bhūmi ꞉ Svadattam-paradattam-vā ꞉

22. brahmasva-parirakṣitah yasya-yasya yatha[24]-bhūmih tasya-tathā

23. palam ꞉[25] Brahmasvam viṣa-ghōrasya ० na viṣam viṣam-uccatē ꞉ viṣam-ēkākinam-

Plate IV. B.

24. hanti ꞉ brahmasvam putra-pautrakam (‖) pāparṛprativiṣam dharmmah viṣasya vi-

25. ṣamōpatam ꞉ brahmōsi-viṣam-daṣṭastu ꞉ nāsti tasya sikitsakō ꞉[26]

26. pancō-mahā-pataga[27] sayuktō[28] bhavati Koḷanalarā Pēṛgeṛe

27. vaṭṭa[29] cāyiṇā[30] uṇōḷi koṭoṛ (?) Pālaśarma Pērpaṭṭarolu tēsama[31] pasala (?) ki

Plate V. A.

28. ṛe[32] aykaṇḍuga vēde-maṇṇum ā ūrā ucēmum mūgaṇḍuga

---

18. Read Pravacana
19. ,, Vidyāvis'ēṣa
20. ,, Bāla S'arma
21. , Udakadattasya
22. ,, Kolambha dadāti
23. ,, May be a numeral 3.
24. ,, Yathā
25. ,, Phalam.
26. ,, Svadattām paradattāmvā brahmas va parirakṣitah l
Yasya yasya yadā bhūmih tasya tasya tadā phalam ll
Brahmasvantu viṣam ghōram naviṣam viṣamucyatē l
Viṣamēkakinamhanti brahmasvam putrapautrakam ll
Papahprativiṣam dharmah viṣasya viṣamāpadam l
Brahmasva viṣa daṣṭasya nāsti tasya cikitsikah ll
27. ,, Pancamahāpātaka
28. ,, Samyuktō
29. ,, Probably *eṭṭa*
30. ,, Looks like *vāyis'ō*
31. ,, rolu Dēsarma (?)
32. ,, Posalikeṛe (?)

29. vēde punpola-maṇṇum pārvārge irppa maneum Pē
30. rbbaṭṭadōḍoḷa[33] paḍēta Tupegeṛe[34] kiṛā kūṇḍiyum·

Plate V: B.

31. Kauṇḍinna-gōtra tētriya-caraṇā Vināyakappravara[35]-gottra (?) S'rīmitran paṭedān[36] (॥)

KANNAḌA TRANSLITERATION

Plate I. B.

೧. ಸ್ವಸ್ತಿ ಸಿದ್ಧಿರಸ್ತು ಹಿತಮ್ಬುಗವತೋ[1] ತ್ರಿಲೋಕ ಪುಣ್ಯಪವಿತ್ರ ಜಾಹ್ನವೇಯಾ

೨. ಸ್ವ ಜಲಾಮಲ[2] ಕಂಗವಂಶೋತ್ಪತ್ತಿ[3] ಕಣ್ವಾಯನಸಗೋತ್ರಸ್ಯ ಋಗ್ವೇದ ಸ್ವಾದ್ಧ್ಯಾಯ ಚತು

೩. ರ್ವೇದಗಂಧರನ್[4] ಮಾದಿವರ್ಮ್ಮಸ್ಯಪುತ್ರ ಲವನೀಪತಿ[5] ರಕ್ಷಿತಪ್ರತಿಷ್ಟಃ ಶ್ರೀಮತ್‌ಕೊ

೪. ಙ್ಗಣಿವರ್ಮ್ಮಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರ ಶ್ರೀಮನ್ ಮಾಧವರ್ಮ್ಮ[6] ಮಹಾಧಿರಾಜಸ್ಯ

Plate II. A.

೫. ಪುತ್ರ ಶ್ರೀಮನ್ ಹರಿವರ್ಮ್ಮಹಾಧಿರಾಜಸ್ಯ[7] ಪುತ್ರ ಶ್ರೀಮನ್ ವಿಷ್ಣುಗೋಪ ಮಹಾಧಿರಾಜ

೬. ಸ್ಯಪುತ್ರ ಶ್ರೀಮನ್ ಮಾಧವರ್ಮ್ಮ[8] ಮಹಾರಾಜಸ್ಯ ಪುತ್ರೇಣ[9] ವಿಜಯಶ್ರೀ

೭. ಮನ್ ಕೊಂಙ್ಗಣಿವರ್ಮ್ಮ ಧರ್ಮ್ಮ ಮಹಾಧಿರಾಜ ಅವನೀತಸ್ಯ ಪುತ್ರ ಶ್ರೀಮತ್ ಕೊಂಙ್ಗ

೮. ಣಿವರ್ಮ್ಮಧರ್ಮ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ[10] ದುರ್ವ್ವಿನೀತನ್ ಮಾಧವಾಂಕನಾಜ್ಯನೇಕ[11]

---

33. Read doḷu.
34. ,, Paḍeda Tupegeṛe or paḍedatu peṛgere
35. ,, Kauṇḍinya gōtra Taittiriya caraṇa Vināyaka pravara
36. ,, S'rīmitran paḍedān.

1. ಜಿತಂಭಗವತಾ
2. ಜಾಹ್ನವೇಯ ಕುಲಾಮಲ
3. ಗಂಗವಂಶೋದ್ಭವ (?)
4. ಚತುರ್ವೇದಾಂಗಧರನ್
5. ಅವನೀಪತಿ
6. ಮಾಧವವರ್ಮ
7. ಹರಿವರ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ
8. ಮಾಧವವರ್ಮ
9. ಪುತ್ರ
10. ಮಹಾಧಿರಾಜಃ
11. ದುರ್ವಿನೀತನ್ ಮಾಧವಾಂಕನ್ (ಅಣ್ಣಾರಿ ಅಳತ್ತೂರು ಪೋಲುಳರೆ ಪೆರ್ನಗರಾ)ಜ್ಯನೇಕ

Plate II. B.

೯. ಯುದ್ಧರಿಪುಮರ್ದ್ದನಯಶಪ್ರ್ರಕಾಶನ್[12] ಯುಗ ಯುಗ ಕಾರಣನರರೂಪ

೧೦. ವಿಷ್ಣು ತ್ರಿಮೂರ್ತ್ತಿಧರ ದುರ್ವ್ವಿನೀತನ್ ಸೇನಾಪತಿಮನ್ತ್ರಿ ಪುರೋಹಿ—

೧೧. ತಮಾತ್ಯ[13] ನರರಾಜ ಭೃತ್ಥಶ್ವ[14] ಗಜಶಬ್ದ ಪುಣ್ಯಘೋಷಮ್ ಆಪ್ತಸಾ—

Plate III. A.

೧೨. ಧುಜನಪಣ್ಡಿತ ವೇದದ್ವಿಜ ಪರಿಯಾನ್ತರನ್ ಸ್ತ್ರೀರತ್ನ ಕಟಾಕ್ಷ ನಿರೀಕ್ಷಿತಕಾನ್ತ-[15]

೧೩. ಜನಪ್ರಿಯ ಸರ್ವ್ವಜನಪೂಜಿತ ರಕ್ಷಿತ ಮದ್ಧ್ಯದುರ್ವ್ವಿನೀತ ಸರ್ವ್ವಶಾಸ್ತ್ರಧರನ್

೧೪. ತ್ರಿಂಶವಿಕ ವರಿಷ ಮತಿಕ್ರಾನ್ತ[16] ಸಾತ್ವಿಕದಾನವಿತ್ತಮ್ ಪುದೋಳಿವಿಷಯಸ್ಯ ಪೇ-

೧೫. ರ್ಬ್ಬಟ್ಟಗ್ರಾಮೇ ಪಗುನ್ಯಪೌರ್ಣಮಾಸ ಉತ್ತರಾನಕ್ಷತ್ರ ಕುಮ್ಭಲಗ್ನಂ ಸರ್ವ ರತ್ನಮಣಿ ಕಟ-

Plate III. B.

೧೬. ಕರಚಿತ ಕರಸ್ಪರಿಷುದ[17] ಕಲಶಧರ ಮಾಧವೇಶನ್ ಕಂಗವಂಶೋತ್ಪತ್ತಿನಾಮಸರ್ವ್ವ

೧೭. ಪರಿಹಾರಕ್ರಮೇಣಉದಗದತ್ತಸ್ಪ್ರಶಸ್ತಿ (||) ದುರ್ವ್ವಿನೀತನ್ಕಾಶ್ಯಪಗೋತ್ರಸ್ಯ ಋ-

೧೮. ಗ್ವೇದ ಸ್ವಾಧ್ಯಾಯ ಪ್ರಾವಚನ[18] ಕಲ್ಪಂ ಷಟ್ಕರ್ಮಕ್ರಿಯಾಪರನ್ ವಿದ್ಯ ವಿಶೇಷ[19] ಪಾಲಚ-

೧೯. ರ್ಮ್ಮ[20] ಸ್ಯದಗದತ್ತಸ್ಯ[21] ಸ್ವಸ್ತಿಃ ತುರಗ ಶತಸಹಸ್ರಂ ಕೋಲಮ್ಬಾಟದಾತಿಃ[22] ಕನಕರ-

Plate IV. A.

೨೦. ಚಿತರತ್ನಂ ಪಾಕರೋಬಾಮುಲೋನ್ತಃ ವರಕುಲಜನಿತಾ ನಾಂಕಸ್ಯ ಕೋಡಿಂದದಾತಿಃ

೨೧. ನಶಮುಭಿ (?) ಯಜವಾನೋ ಕೋಷ್ಪದಂಪಾಲ್ತ (?)[23] ಭೂಮಿಃಸ್ವದತ್ತಂ ಪರದತ್ತಂವಾಃ

---

12. ಯಶಃಪ್ರಕಾಶನ್
13. ಪುರೋಹಿತಾಮಾತ್ಯ
14. ಭೃತ್ಯಾಶ್ವ
15. ಕಾನ್ತಾ
16. ತ್ರಿಶದೇಕವರ್ಷಾತಿಕ್ರಾನ್ತ
17. ಪರಿಶುದ್ಧ
18. ಪ್ರವಚನ
19. ವಿದ್ಯಾವಿಶೇಷ
20. ಬಾಲಶರ್ಮ
21. ಉದಕದತ್ತಸ್ಯ
22. ಕೋಲಮ್ಬಾದದಾ
23. ಸಂಖ್ಯೆ ೫ (?)

೨೨. ಬ್ರಹ್ಮಸ್ವಪರಿರಕ್ಷಿತಃ ಯಸ್ಯ ಯಸ್ಯಯಥ [24] ಭೂಮಿಃ ತಸ್ಯ ತಸ್ಯ ತಥಾ

೨೩. ಫಲಮ್ಃ [25] ಬ್ರಹ್ಮಸ್ವಂವಿಷಘೋರಸ್ಯ ○ ನವಿಷಂವಿಷಮುಚ್ಚತೇಃವಿಷಮೇಕಾಕಿನಂ

Plate IV. B.

೨೪. ಹನ್ತಿಃ ಬ್ರಹ್ಮಸ್ವಂ ಪುತ್ರಪೌತ್ರಕಮ್ (‖) ಪಾಪಉ್ಪ್ರತಿವಿಷಂ ಧರ್ಮ್ಮಃ
ವಿಷಸ್ಯವಿ

೨೫. ಷಮೋಪತಂಃ ಬ್ರಹ್ಮೋಸಿ ವಿಷಂದಷ್ಟಸ್ತಃ ನಾಸ್ತಿ ತಸ್ಯ ಸಿಕಿತ್ಸಕೋಃ [26]

೨೬. ಪಂಚೋಮಹಾಪಾತಗ [27] ಸಯುಕ್ತೋ [28] ಭವತಿ ◎ ಕೊಳನಲರಾ ಪೇರ್ಗಅತೆ

೨೭. ವಟ್ಟ [29] ಚಾಯಿಣಾ [30] ಉಣೋಳಿಕೊಟೋಅರ್ (?) ಪಾಲಶರ್ಮಪೇರ್ಪಟ್ಟ
ರೊಲುತೇಸವು [31] ಪಸಲು (?) ಕಿ-

Plate V. A.

೨೮. ಅತೆ [32] ಅಯ್ಕಣ್ಡುಗ ವೇದೆವುಣ್ಣಂ ಆ ಊರಾ ಉಚೇಮುಂ ಮೂಗಣ್ಡುಗ

೨೯. ವೇದೆ ಪುನ್ಪೊಲ್ಲವುಣ್ಣಂ ಪಾರ್ವಾರ್ಗೆ ಇಪ್ಪರ್ವಮನೆಉಂ ಪೇ-

೩೦. ಬ್ಬರ್ಟ್ಟದೊಡೊಳ [33] ಪಡೆತ ತುಪೆಗೆಅತೆ [34] ಕಿಪಾಕೂಣ್ಡಿಯುವರ್

Plate V. B.

೩೧. ಕೌಣ್ಡಿನ್ಯಗೋತ್ರ ತೈತ್ತಿಯ ಚರಣಾ ವಿನಾಯಕಪ್ಪ್ರವರ [35] ಗೋತ್ರ (?)
ಶ್ರೀಮಿತ್ರನ್ ಪಟಿದಾನ್ (?) [36].

SUMMARY.

Eternal [37]. May it be accomplished. Victory to the Adorable! Born in the pure Jāhnavēya Kula and Kanga Vaṁśa, holy and meritorious in the three worlds, belonging to the Kāṇvāyanasa gōtra, studying the Ṛgveda and proficient in the subsidiary sciences

---

24. ಯಥಾ
25. ಫಲಮ್
26. ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಬ್ರಹ್ಮಸ್ವಪರಿರಕ್ಷಿತಃ | ಯಸ್ಯ ಯಸ್ಯ ಯದಾಭೂಮಿಃ ತಸ್ಯತಸ್ಯ ತದಾಫಲಮ್ ‖ ಬ್ರಹ್ಮಸ್ವನ್ತು ವಿಷಂ ಘೋರಂ ನವಿಷಂ ವಿಷಮುಚ್ಯತೇ | ವಿಷಮೇಕಾಕಿನಂ ಹನ್ತಿ | ಬ್ರಹ್ಮಸ್ವಂ ಪುತ್ರಪೌತ್ರಕಮ್ ‖ ಪಾಪಃ ಪ್ರತಿವಿಷಂ ಧರ್ಮಃ ವಿಷಸ್ಯ ವಿಷ ಮಾಪದಮ್ | ಬ್ರಹ್ಮಸ್ವವಿಷದಷ್ಟಸ್ಯ ನಾಸ್ತಿತಸ್ಯ ಚಿಕಿತ್ಸಕಃ ‖

---

27. ಪಂಚಮಹಾಪಾತಕ
28. ಸಂಯುಕ್ತೋ
29. ಎಟ್ಟ (?)
30. ವಾಯಿತೋ (?)
31. ರೊಲುದೇಶರ್ಮ (?)
32. ಪೊಸಲಿಕೆಅತೆ ?
33. ದೊಳು
34. ಗಡೆದತುಪೆಗೆಅತೆ
35. ಕೌಣ್ಡಿನ್ಯಗೋತ್ರ ತೈತ್ತಿರೀಯಚರಣ ವಿನಾಯಕಪ್ರವರ
36. ಶ್ರೀಮಿತ್ರನ್‌ಪಡೆದಾನ್
37. *Svastityavinas'inama*—Nirukta.

of the four Vedas was Mādivarma (Mādhava Varma). His son, protected and established by the rulers of the earth was Śrīmat Koṅgaṇivarma Mahādhirāja. His son was Śrīman Mādhavavarma Mahādhirāja. His son was Śrīman Harivarma Mahādhirāja. His son was Śrīmat Viṣṇugōpa Mahādhirāja. His son was Vijaya Śrīmat Koṅgaṇivarma dharma Mahādhirāja Avinīta. His son was Śrīmat Koṅgaṇivarma dharma Mahādhirāja Durvinīta, also called Mādhava. His fame had been revealed in putting down the enemies in many battles. He was Viṣṇu in human form, the cause for every cycle. He was Durvinīta, the embodiment of the Trinity. He was the meritorious recipient of the plaudits of (the assembly of) commanders, ministers, priests, amātyas, rulers of men, servants, horses and elephants. He was surrounded by trustworthy good men, scholars and Brāhmaṇas versed in the Vedas. He was the favourite of women, seen by the side-glances of the best of women; surrounded and adored by all men and protecting them. Durvinīta, the supporter of all Śāstras, when thirty and one years had elapsed, gave this Sāttvika grant in Pērbbaṭṭa village situated in Pudōḷi Viṣaya in the month of Panguṇi, full-moon day, Uttarā nakṣatra, and Kuṁbha lagna. Mādhavēśa, bearing a Kaḷasa is his hand which had become purified by wearing a wristlet of all precious stones, gave this, named Kanga vaṁśōtpatti, freeing it from all dues, by pouring of water. This is that grant's *praśastī* (charter). Durvinīta gave by pouring of water this grant to Pāla Camma (Bāla Śarmā) who belonged to the Kāśyapa gōtra, well-versed in studying and expounding Ṛgveda, devoted to the discharge of *ṣaṭ-karmas* and had extraordinary learning. Eternal. Also gave Kōlaṁbhā(ta) with hundred thousand horses (?); also gave Kōṇḍi in Pākarōbāmala; to Naśarma(?) the Yajamāna land and *gōṣpada*(?)

Imprecations (l. 21-26).

(In Kannaḍa language)—To Pāla Śama gave Koḷanalara, Pergeṛevaṭṭa, Vāyiśā, Uṇṇōḷi. Pāla Śama gave five *Kaṇḍugas* of dry land near the tāṅk and beyond (?) the village three *Kaṇḍugas* of dry and wet field-land and houses for the residence of Brāhmaṇas in Pērbaṭṭa. Śrīmitra of Kauṇḍinya gōtra, Taittirīya Caraṇa Vināyaka pravara obtained Tupergeṛe and Kiṛāmkūṇḍi (?).

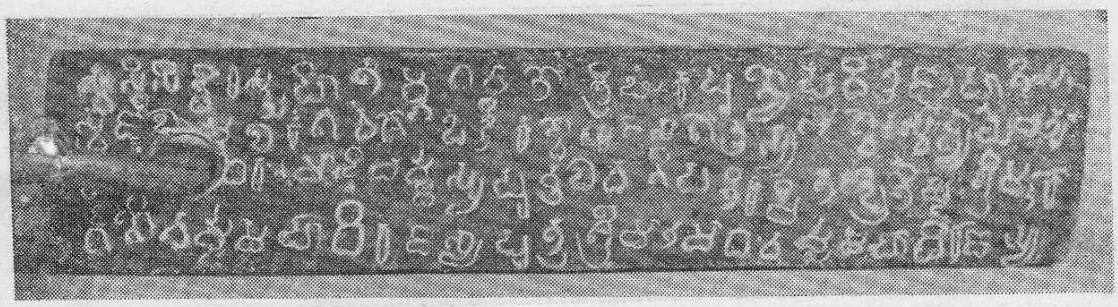


Plate I. B.

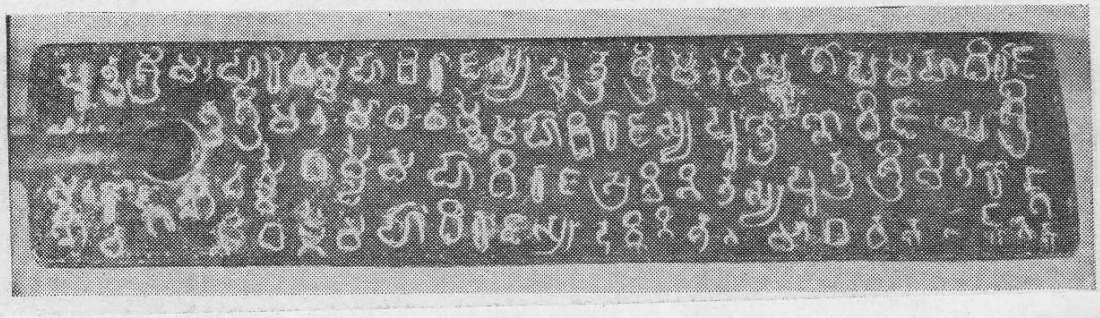


Plate II. A.

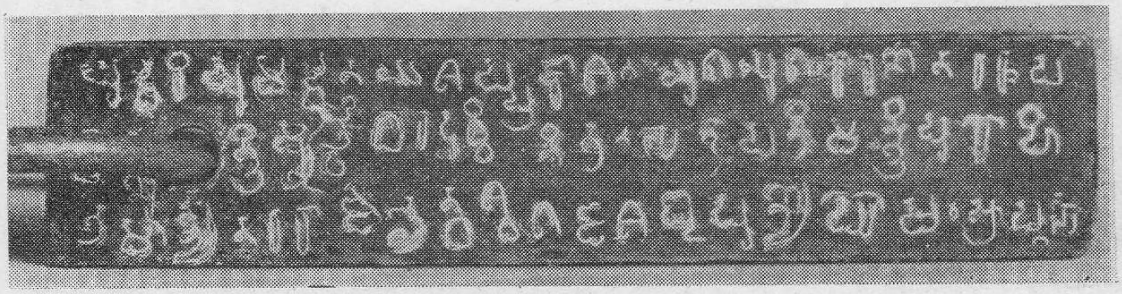


Plate II. B.

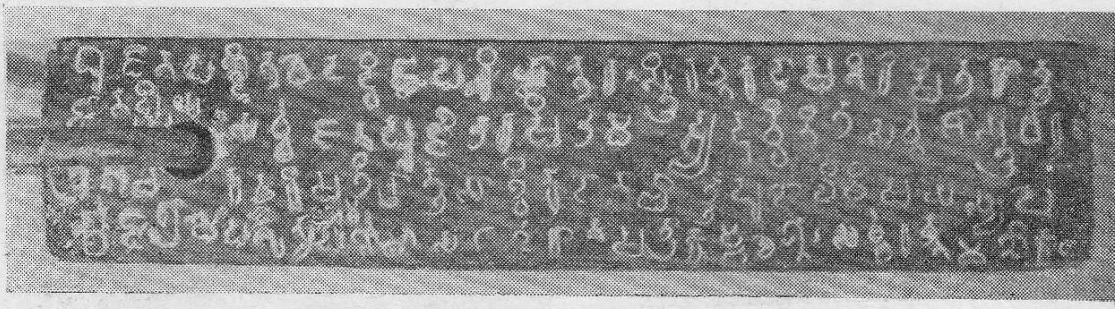


Plate III. A.

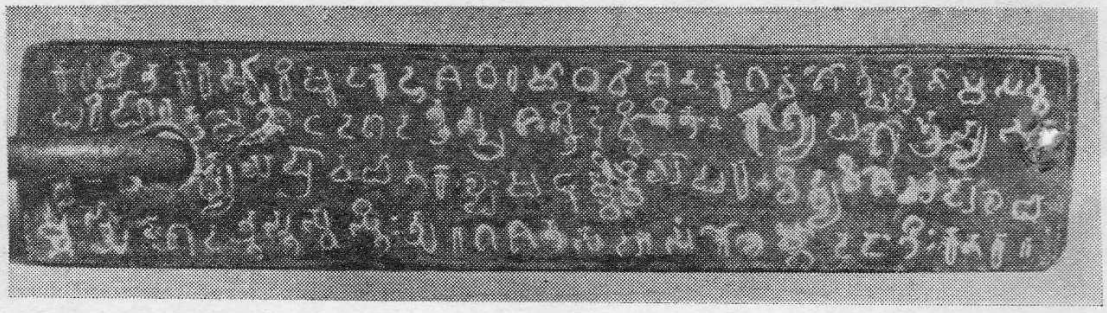


Plate III. B.

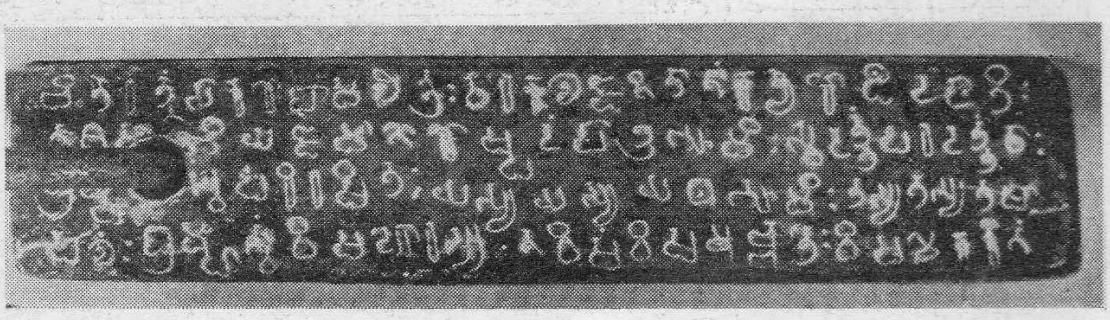


Plate IV. A.

Plate IV. B.

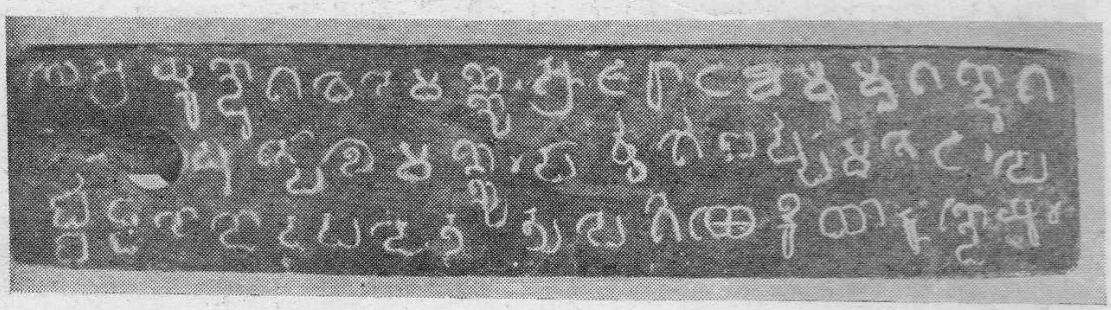


Plate V. A.

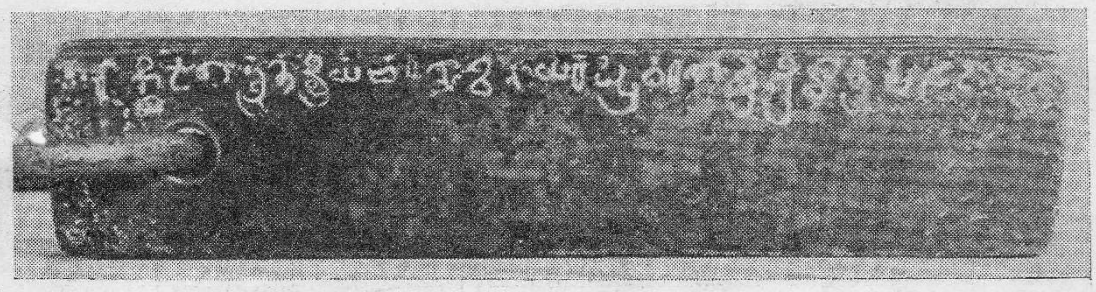
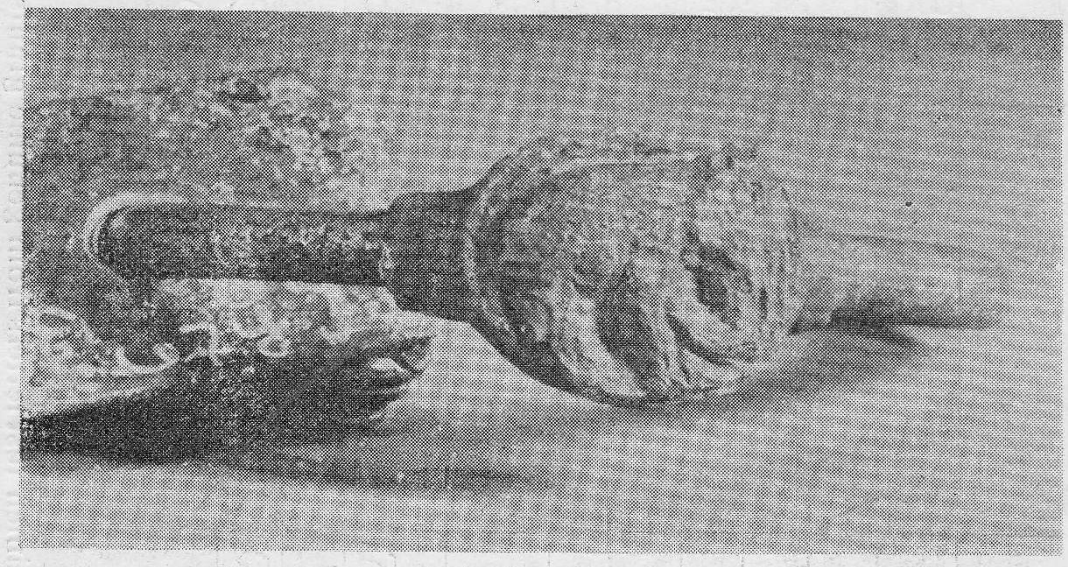
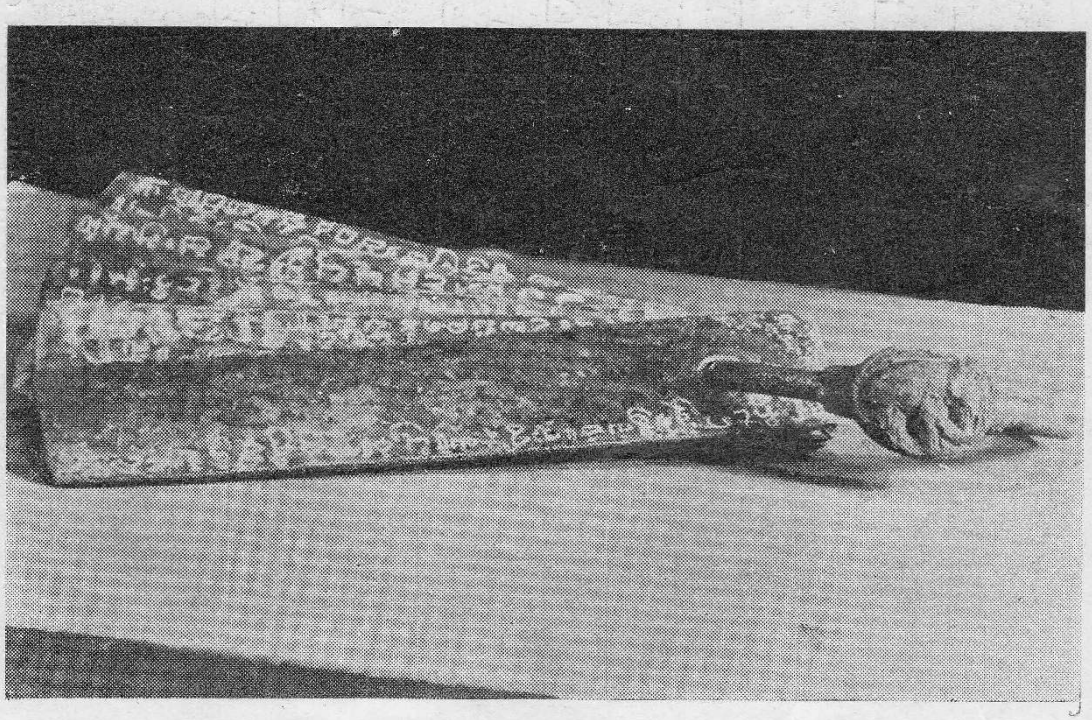


Plate V. B.



The Ganga Elephant seal on the ring



The General view of the grant

	THE PRESENT GRANT	KUDLUR PLATE	KEREGALUR PLATE	DURMMAY GRANT	NALLALA GRANT	KODUNJERUVU GRANT	HEBBATA GRANT
KA	ಕೋ KŌ ಕಾ KA						
JA						JYA	
TA							
DA							
TA							
THA							
NA							
BA							
YA		RYA					
RA							
LA							
VA						VO	

SOME PECULIAR CHARACTERS IN THE PRESENT INSRN.

Palæographic chart of specimen test letters from genuine grants.

HISTORICAL NOTES

GANGA RECORDS

This copper-plate grant appears to have been issued by Ganga Durvinīta after his thirty-first regnal year and registers the donation of lands and houses in Pudōḷi Viṣaya. The connected records are:

S'ringēri C. P. of Avinīta; 2nd year (*M.A.R.* 1916. P. 34.). Mercara C.P. of Avinīta; S'. 388. (*E.C.* VII. Cg. 1. *I.A.* I. P. 363; V. P. 136). Koḍunjeṟuvu C.P. of Avinīta; 25th year (*M.A.R.* 1924. P. 67. No. 78). Mallohaḷḷi C.P. of Avinīta; 29th year (*E.C.* IX. Db. 68. *I.A.* V.P. 134). Mālur (Noṇamangala) C.P. of Avinīta; 1st year (?) (*E.C.* IX. Mr. 72). Bangalore Museum C.P. of Durvinīta; 3rd year (*E.C.* IX. Bn. 141). Bisanahaḷḷi C.P. of Durvinīta; 4th year (*M.A.R.* 1942. No. 31). Kaḍagattur C.P. Durvinīta; 4th. year. (*E.C.* XII. Maddagiri. 110). Uttanūr C.P. of Durvinīta; 20th year (*M.A.R.* 1916, Para 64; 1917, Paras 75-76). Hebbaṭa C.P. of Durvinīta; 31st year—the present record. Mallōhaḷḷi C.P. of Durvinīta; 35th year (*I.A.* V. P. 138). Sāliggāme C.P. of Durvinīta; 39th year (*M.A.R.* 1941. No. 1). Gummareḍḍi Pura C.P. of Durvinīta; 40th year (*M.A.R.* 1912. Paras 65-69). Nallāla C.P. of Durvinīta; 40th year (*M.A.R.* 1924. No. 79). Sirigunda Inscription of Nirvinīta; (*E.C.* V. Cm. 50). Tagare C.P. of Poḷavīra; (*M.A.R.* 1918). Hebbaṭa C.P. of Kadamba Viṣṇuvarma; (*M.A.R.* 1925. No. 118). Hebbaṭa Stone Inscription of S'rīpuruṣa; (*M.A.R.* 1917. P. 31). Dummaya Grant of Ravivarma; (*M.A.R.* 143. P. 48). Kūḍalūr Grant Mādhava; (*M.A.R.* 1930; No. 88). Keṟegaḷur Grant of Mādhava; (*M.A.R.* 1930; No. 3). S'āsana-kōṭā C.P. of Mādhava; (*M.E.R.* 1938. C.P. 4; *E.I* XXIV). Penukoṇḍa C.P. of Mādhava; (*J.R.A.S* 1915). Chūkuṭṭur C.P. of Simhavarma; (*M.A.R.* 1925).

The controversy between Lewis Rice and J. F. Fleet regarding the genuineness of the early Ganga grants has ended so far as the historicity of the early Ganga kings is concerned by the discovery of geniune copper plate and stone inscriptions. Some of

the grants are clearly of later date than that to which they profess to belong. Such records are :

Kūḍalūr C.P. of Harivarma (*M.A.R.* 1921). Tanjore C.P. of Arivarma (*I.A.* VIII. P. 212). Tagare C.P. of Taḍangāla (*E.C.* III ; *E.I.* III, IV). Harihara C.P. of Viṣṇugōpa. (*I.A.* VII. S'. 272). British Museum C.P. of Mokkara (*E.I.* III. P. 159). Hallegere C.P. of S'ivamāra (*E.C.* III. P. 107). Jāvaḷi C.P. of S'rīpuruṣa (*E.C.* VI. *Mg.* 36). Dēvarahaḷḷi C.P. of S'rīpuruṣa (*E.C.* IV. Ng. 85 ; *I.A.* II.P. 156). Nāgamangla C.P. of Śrīpuruṣa (*E.I.* III. P. 163). Kalbhāvi Inscription (*I.A.* XVIII. P. 311; *I.A.* XXIV. P. 191). Gaḷigekere C.P. of Raṇa Vikramayya (*E.C.* IV. P. 109). British Museum C.P. of Ereganga (*I.A.* XIV. P. 230). Sūdi C.P. of Būtuga. (*E.I.* III. P. 176). Lakṣmēśvar Inscription of Mārasimha (*I.A.* VII. P. 104).

These grants were considered spurious on the ground of bad orthography, palæography, chronology, long reigns assigned to some kings, suspicious forms of the names of the witnesses and engravers and lack of corroborative evidence.

Fleet who had dismissed all the kings earlier than S'rīpuruṣa (788 A.D.) as mythical later acknowledged the existence of the Paṭuvi Branch on the basis of the Penukoṇḍa plates (C. 475 A.D.). Since then many other copper-plates and stone inscriptions have come to light and made it clear that the early kings are historical. Such grants are :

S'āsanakōṭa C.P. of Mādhava (C. 425 A.D. *M.E.R.* 1938. C.P. 4.): Keṛegalūr C.P. of Mādhava (*M.A.R.* 1930. No. 3). Kūḍalūr C.P. of Mādhava (*M.A.R* 1930. No. 88). Cūkuṭṭūr C.P. of Simhavarma (*M.A.R.* 1924). Koḍanjeṛuvu C.P. Avinīta (*M.A.R.* 1924). Nallāla grant of Durvinīta (*M.A.R.* 1924). Uttanūr grant of Durvinīta (*M.A.R.* 1917. P. 37). Kallūr Inscription of S'rī Vikrama (*M.A.R.* 1917. Para. 77). Dēvarhaḷḷi stone inscription of Durvinīta Eṛeyappa (*M.A.R.* 1930 No. 36).

PALÆOGRAPHY

All these have been acknowledged as genuine by Rao Bahadur R. Narasimhachar, Dr. R. Shama S'āstry and Dr. M. H. Krishṇā. Fleet's palæographical tests were mainly in respect of the letter

ja, *ba*, *la*, *ka*, *ncha*, *na*, *ta*, *kha*, *ya* and *ra*. The Harihara grant of Viṣṇugōpa, dated S'. 271 [1] was condemned for its modern Nāgari or Bālabōdha forms of *ka*, *pa*, *ya* and *ma*. The Mallohaḷḷi grant of Avinīta was also declared spurious and its late origin could not be doubted for a moment [2]. The Mercara grant of Avinīta accepted as genuine by Burnell [3] was declared spurious by Fleet. "On closer inspection, it is definitely betrayed by a character which furnishes a leading test in dealing with southern records. The later *kha* occurs in it six times.....and in each case the form used is the later or cursive form..... As a matter of fact this later form of *kha* is carried back to the time of the Rāṣṭrakūṭa king Amōghavarṣa I; for, though only the earlier form appears in the Sirur inscription of the king, dated in 866 A.D. the later form,—and it only,—appears in an inscription of the same king dated in 865 A.D. near Bankāpur. But it does not at all seem possible that it can be carried back to before 804 A.D. for, the older form, only is used in the Kanarese grant of Govinda III, the predecessor of Amōghavarṣa, dated in that year [4]; and the same form, the older one only, is used and occurs in the record of the next earlier date in the same class of characters *viz.* the Vakkalēri grant of the Western Cāḷukya king Kīrtivarman II dated 757 A.D. [5]. Thus we arrive at the beginning of the nineth century A.D. as the earliest possible period for the concoction of the record" [6].

Regarding the Mallōhaḷḷi grant of Durvinīta "the form of *ba* used in it is the later one. Like the late form of *kha* and by precisely the same records, the later from of *ba* is carried back to the time of Amōghavaṣa I. In the Sirūr inscription there is only the older form and in the Mantravāḍi inscription of 865 A.D. the later form. In the Nidaguṇḍi inscription both occur. The British Museum grants aim at producing the old type of characters throughout, including even the *kha* and *ba*. But the execution of them is very indifferent all through, and with the very marked

1. *E. I.* III. p. 162.
2. *Ibid.*
3. *South Indian Palæography*, pp. 34-35.
4. *I.A.* XI. P. 126.
5. *I.A.* VIII, P. 23.
6. *E.I.* III. P. 162.

corruptness of the orthography and displacings of the portions and the texts.....it proves beyond possibility of doubt the spurious nature of the record and the late origin of it". Fleet declared emphatically "Nothing will ever be obtained to establish the dates of A.D. 248 and 466 for Harivarma and Avinita Kongaṇi... It is not necessary to waste any time on the alleged names before S'ivamāra I because they are all fictions" [7].

It is unnecessary to enter into discussion on the palæograhical arguments of Fleet since he acknowledged the authenticity of the Penukoṇḍa plates. Even then Fleet was not prepared to accept the genealogy of the early rulers of Talakāḍ, holding that the Paṟuvi rulers were the geniune Gangas. "But they cannot both be authentic. This new record however impresses itself on us as a genuine one. And we therefore adopt its account of the pedigree and find here still another reason and one which ought to be in itself sufficient for condemning such other records of this series as are not betrayed at once by their characters or other features" [8].

But since then the discovery of another record of the same Paṟuvi Mādhava at Niṭṭūr [9], the Chūkuṭṭur grant of Simhavarma [10] the Beṇḍigānahaḷḷi plates [11] and the Keregaḷūr grant of Mādhava II [12] all in the same characters, along with the S'āsanakōṭa grant of Mādhava [13] and Kuḍitiyam grant [14] have placed beyond doubt the historicity of the Taḷakāḍ branch. The test letters *bha*, *kha*, *ja*, *ra* and *ka* with uncompleted loops; indicating the *anusvāra* by a dot over the letter; the reduplication of consonants some times indicated by a dot to the left of the letter (an archaic feature—*cf.* Keregaḷur C.P. l. 5. *Vṛ. tēh for Vṛttēh*): writing the *upadhmānīya* without the *rēpha* in the Keregaḷūr grant though it is found in some other grants of about the same period, clearly establish the genuineness of these grants.

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7. *E.I.* VI. P. 60.
8. *J.R.A.S.* 1915. P. 472.
9. *M.A.R.* 1930. No. 88.
10. *Ibid.* 1924. No. 81.
11. *Ibid.* 1914-15. Pl. 18.
12. *Ibid.* 1930, No. 3,
13. *M.E.R.* 1938. C.P. 4; *E.I.* XXIV. P. 234.
14. *M.A.R.* 1932. P. 124.

ORTHOGRAPHY

Regarding the orthographical mistakes these may be due to the ignorance of the engraver though he sometimes made attempts to correct the more glaring ones. Such mistakes in moderation are not sufficient to condemn a grant.

CHRONOLOGY

The chronological argument is also not decisive. Fleet admitted that there were genuine grants which did not yield correct dates but which could not be condemned on that ground but he asserted that though this point might be placed last, when in the present series every date was wrong, it was one of considerable importance.

As a matter of fact apart from the palæographic tests, some of these early grants can be approximately reconciled, if we apply the same tests as are applied by Kielhorn to the dates of the Cāḷukya Vikrama Era, etc. allowing for slight differences [15]. According to Kielhorn the earliest correct *nakṣatra* is found in S'. 851 expired; Yōgas, and *nakṣatras* in S'. 1063; Yōgas in S'. 1121, Karaṇas in Java, S'. 782 [16], and the earliest use of the term *lagna* in the Eastern Cāḷukya inscription of S'. 867, expired. Among the solar eclipses, seven mentioned did not take place (S'. 922; 1106, 1174, 1478 and spurious S'. 451, S' 532, S'. 872). Some grants mention eclipses which could not have been visible in India *e.g.* of S'. 417, 534, 716, 730. Among lunar eclipses nine that did not occur are mentioned (S'. 684, 730, 872, 1084, 1276, 1080, 1103, 1185). The term *Sankrānti* is employed not for the particular day when it occurred but any where in Uttarāyaṇa or Dakṣiṇāyana. The week days are mentioned frequently only from about the seventh century and many times wrongly.

In late Kannaḍa inscriptions *Vaḍḍavāra* is used to denote Tuesday, Saturday or Thursday. Sometimes Sōmavāra (Monday) is used for Saumyavāra (Wednesday). Regarding the months in the early inscriptions Tamil names are used (Panguṇi for Phālguṇa or Caitra as in the present grant). The Jovian cyclic years may

15. *I.A.* XXII. P. 110. A. Venkata Subbayya: *Some S'aka dates in Inscriptions.*
16. *Ibid.* XXIII. P. 114.

begin with Prabhava as in South India at present or with Vijaya as in the North.

Amongst other peculiarities we may note that some times the *nakṣatra* in which the moon happens to be at sunrise and a considerable portion of the day on which the moon enters shortly after sunrise is mentioned. The solar months and therefore the solar years mostly do not give the solar day. "It would seem to show that at least in South India the solar reckoning notwithstanding, the nominal use of the solar month is of little importance." Further, the intercalary month is not distinguished as *adhika* or *mala* from *nija*, *e.g.* S'. 855 expired *Śrāvaṇa*; S'. 1113 expired *Jyēṣṭha* are the second and in S'. 1189 *Jyēṣṭha* and S'. 1332 *Bhādrapada* the first [17]. In South India mostly *Pūrṇimānta* months were employed; *e.g.* Talamanchi grant of Vikramāditya I. S'. 582 (*Pūrṇimānta*), *Śrāvaṇa Ba.* 15. Solar eclipse (660 A.D. July 13. Solar Eclipse). But from the eighth century *amānta* months are also employed, the *tithis* are joined with the days of their commencement and not with their ending and *Kalpādi* is connected with the day of the *tithi's* commencement when the *tithi* falls on two days, *e.g.* S'. 950. *Pancami*, Monday and S'. 1307, *Dvitīya*, Friday when the particular *tithis* commenced before the beginning of the week-day mentioned and ended after it.

Regarding the Jovian years "the use of it would seem to be even more common in the South than that of the S'aka Era itself." Beginning with S'. 855 the system can only be Southern luni-solar years, the name of the Jovian year is sometimes merely a name for a certain solar [18] or a luni-solar year. Before S'. 855 the use of the mean-sign system being current, Kielhorn concluded that the system which was followed was the one called the Northern luni-solar system [19]. However S'. 838 expired can be connected with the given Jovian year *Dhātṛ* only by the Southern luni-solar system. If we take S'. 838 as current the Northern system would also apply but it is probably expired as it is generally. "This date would thus in my opinion furnish the earliest certain instance for the use of the Southern luni-solar system".

17. *I.A.* XXII.pp. 114, 125, 164.
18. *e.g.* No. 138. *I.A.* XXIV, p. 4.
19. *I.A* XXV. P. 269.

Kielhorn has also pointed out that the words *atīta, gata* are used with current years also. *Vartamāna* undoubtedly qualifies expired years. Down to S'. 1000, the rule was to quote the S'aka years as expired and current years till then were quoted very exceptionally indeed. In the eleventh and twelth centuries the ratio of the current years to the expired years is as 3 to 5 or even as 3 to 4. In the thirteenth and fourteenth centuries the current years are again quoted less frequently and during the last four centuries the earlier practice of quoting expired years has been established. As regards *Sankrānti*, there is no instance of a tropical *Sankrānti*. *Uttarāyaṇa Sankrānti* is connected with the wrong month (S'. 1483. *Caitra S'u.* 5), wrong *tithis* (S'. 902, 966) or wrong week-days. Ten out of eleven incorrect week-days are named Sunday or Monday. Regarding the correct days the *Uttarāyaṇa Sankrānti* took place during the *tithi* and on the weekday the *tithi* ended or wholly occupied and sometimes on a given weekday when the *tithi* extended to two days, four to six hours before sunrise of the given week-day on which the *tithi* ended. These remarks also apply to *Dakṣiṇāyana Sankrānti* [20].

In the light of these remarks it is possible to accept some of the chronological data found in early Ganga records as reliable in spite of slight differences which apart from other considerations, need not invalidate the charters.

(1) The spurious Tanjore grant of Arivarma [21] is dated S'. 169. *Prabhava Phālguṇa Amāvāsya, Rēvati, Vṛddhi* Yōga *Vṛṣabha* lagna. The date is irregular [22]. "By the southern luni-solar system only can *Prabhava* be connected with S'. 169 expired (Friday) — *Pūrṇimānta Phālguṇa Amāvāsya*, Friday, 11th February, 248 A.D. 14 *ghaṭikas* and 15 *paḷas* after mean sunrise. But there was no *Rēvati nakṣatra* or *Vṛddhi* yōga. At sunrise the *S'atatāra* and the yōga either *Siddha* or *Sādhya*. *Amāvāsya* of *nakṣatra Phālguṇa* was *Amānta* began on Saturday, 11th March, 19 hours and 32 minuites after sunrise. The use of the Southern luni-solar system of the cycle in this record is itself evidence of

20. *I.A.* XXIII. P. 113; XXIV; XXV; XXVI.
21. *Ibid.* VIII. P. 212.
22. *Ibid.* XXIV. P. 10.

comparatively late date ; for the mean-sign system was the one for India up to A.D. 804 [23]".

According to Svāmikaṇṇu Pillai's ephemeris, *Phālguṇa Ba.* 15 of S'. 169 (A.D. 258) falls on Sunday (not Thursday or Friday, 12th March 248 A.D. [24].

(2) The Naṇḍi copper plate of Mādhava (I ?) merely mentions *Vaiśākha māsēkka* ..... [25].

(3) The Kandasala grant of Mādhava Varma, son of Konguṇi Varma [26] mentions only the ninth regnal year and *Kārtika Śu.* 12, when the grant was written by Sarvarahasyādhikṛta Sōma S'arma, the actual donation being made on the Full-moon day of *Kārtika*, later.

(4) *E.C.* III. Nanjangud 110 mentions Prathama Ganga as having given a grant in S'. 25. *Śubhakṛt, Phālguṇa Śu.* 5, Saturday (*Śani*), *Rōhiṇī* and the grant was renewed by Hoysaḷa Narasimha I in S'. 1070, *Vibhava Bhādrapada Śu.* 5. *Sani* (Saturday), *Svāti.* (1148 A.D. August 21, Saturday),

(5) *E.C.* III. Nanjangud 199. Eṛeha Hemmāḍi in S'. 111, *Āngīrasa.*

(6) Spurious Rājapura copper plate of S'rīman Mādhava Mahārājādhirāja. No date [27].

(7) Tagaḍur grant of Harivarma [28]. S'. 188, *Vibhava, Phālguṇa Śu.* 10, *Guruvāra, Punarvasu*, (256 A.D.).

(8) Kūḍalūr copper plate of Harivarma [29], dated (S'. 1). 88. *Jaya Samvatsara Māgha, Amāvāsya, Sōmavāra, Svāti*, Solar eclipse, " The Tagadur plates and the present grant were issued in the same year, S'. 188, expired, (A.D. 267) though the corresponding cyclic years given in both, *Vibhava* and *Jaya* are wrong " [30].

(9) Harihara Plates of Viṣṇu Gōpa [31]. Son of Konguṇi, dated *Sagavasa Nayana giri nayana, Sādhāraṇa, Phālguṇa,*

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23. *E.I.* III. P. 170.
24. *M.A.R.* 1924. P. 16.
25. *Ibid.* 1913-14. P. 27.
26. *Ibid.* 1925. No. 115.
27. *Ibid.* 1919. P. 24.
28. *E.C* III. Nj. 122. P. 202.
29. *M.A.R.* 1921. P. 7
30. *Ibid.* 1918. P. 21.
31. *I.A.* VII. Pp. 173-4.

Purṇima, Sunday. The Tagare plates of his son Taḍangāla Mādhava have the same date except the *tithi*, *Amāvāsya*.

(10) Tagare Copper plate of Taḍangāla Mādhava. Date as above (S'. 272). *Sādhāraṇa*, *Phālguṇa*, *Paurṇima*, Sunday " Only in the southern luni-solar system *Sādhāraṇa* is S'. 272 expired, S'. 273 current *Pūrṇimānta Phālguṇa Amāvāsyā* (Harihara Plates) will be Monday (not Sunday) 11th February A.D. 351, 20 hours and 44 Minuites after sunrise [32]. *Phālguṇa* 30 of S'. 272 fell on Thursday (not Sunday), *Amāvāsya* 14th March 330 A.D. [33].

(11) S'āsanakōṭa Plates of Mādhava I (Paṛuvi), son of Konguṇivarma who established the kingdom by his own valour [34], are dated in the first regnal year and assigned to C. 425. A.D. " Earliest genuine copper plate discovered so far for the Ganga family ".

(12) Beṇḍigānahaḷḷi copper plate of Kṛṣṇa Varma [35].

(13) Kuḍittiyam Plates of Kṛṣṇa Varma [36], Dated 1st year. *Āśvayuja*, *Kṛṣṇa* 13. These two are earlier than the Penukoṇḍa grant.

(14) Penukoṇḍa C.P. of Mādhava. [37] C. 475.

(15) Kṛṛegaḷur C.P. of Talakāḍ Mādhava II [38], dated *Vaiśākha*, *Paurṇima*.

(16) Kūḍalūr (Niṭṭūr) C.P. of Paṛuvi Mādhava [39], C. 475 A.D.

(17) Chūkuṭṭūr grant of Simha Varma [40], dated *Svaṃjanma Nakṣatra*, *Mārgaśirṣa Māsa*, *Kṛṣṇa Pakṣa*, *Aṣṭami*, *Citrā nakṣatra*.

(18) Mercara grant of Avinīta [41], dated S'. 388, *Māgha*, *Śu.* 5. Monday, *Svāti* [42], will be not Monday but the next day, Tuesday, 27th December 466. A.D.

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32. *E.I.* Vol. III. P. 162.
33. *M.A.R.* 1924. P. 16.
34. *M.E.R.* 1938.C.P. 4. *E.I.* XXIV. P. 234.
35. *M.A.R.* 1915, P 40
36 *M.A.R.* 1932, P. 124.
37. *J.R.A.S.* 1915 P. 471 ; *E.I.* XIV. p. 331.
38. *M.A.R.* 1930, No. 3.
39. *M.A.R.* 1930. No. 88.
40. *M.A.R.* 1924 No. 81. p. 79.
41. *I.A.* I. P. 362.
42. *I.A.* XXIV. P. 11.

(19) S'ringēri grant of Avinīta, 2nd year [43]; *Dvitiya Samvatsara, Vaiśākha. Śu.* 5 and of the King's Bṛhad Dēvī in *Pauṣa Śu.* 10. *Rōhiṇi.*

(20) Bangalore Museum grant of Avinīta, 3rd year[44]. *Śrāvaṇa.*

(21) Hosakōṭe grant of Avinīta [45], 12th year. *Kārtika, Śu.* 15.

(22) Mallohalli Plates of Avinīta, 29th year [46].

(23) Koḍunjeruvu grant of Avinīta [47], year 25, *Bhādrapada Śu.* 10. Thursday *Pūrvābhādrapada* (475+25=500 A.D. *M.A.R.* 1924. P. 18). The date has not been verified by Dr. Shama Sastry. The date is *Adhika Bhādrapada, Śu.* 10. Thursday, August 1, 491 A.D.; therefore Avinīta's coronation must have taken place in 466 A.D.

(24) Bangalore Museum grant of Durvinīta [48].

(25) Bisanahaḷḷi grant of Durvinīta [49] dated 4th year, *Madhumāsa, Śu.* 13.

(26) Kaḍagattur grant of 4th year [50]. *Māgha Śu.* Ki ? *Rēvati* (Rice 482. A.D.).

(27) Uttanūr Plates of Durvinīta [51], of the 20th year, *Kārtika Paurṇīma, Kartika, Abhijinmuhūrta.*

(28) Mallohalli grant of the year 35 of Durivinīta [52].

(29) Nallāḷa grant of Durvinīta, 40th year [53], *Vaiśākha Prathama Pakṣa, Parva, Viśākhā, Brāhmī muhūrta,* Wednesday : corresponding to *Adhika Vaiśākha,* Wednesday April, 2, Lunar eclipse, 535. A.D.

(30) Gumma Reḍḍipura grant of Durvinīta [54] of the 40th year.

(31) Sāliggame grant of Durvinīta Konguṇi Muttarasa (?) [55], of year 39, *Vijaya Samvatsara* (?), *Kārtika, Śu. Puṇya tithi, Śatabhiṣaja* (?) *Nakṣtra,* grant by S'rī Konguṇi Muttarasa (S'rī Puruṣa ?).

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43. *M.A.R.* 1916. P. 34.
44. *I.A.* VII. P. 179.
45. *M.A.R.* 1938. No. 1.
46. *E.I.* III. P. 162.
47. *M.A.R.* 1924, No, 78.
48. *E.C.* IX. Bl. 141. *I.A.* VII. P. 174.
49. *M.A.R.* 1942. No. 31.
50. *E.C.* XII. *Mi.* 110.
51. *M.A.R.* 1916, P. 35 ; 1617, P. 30.
52. *E.C.* IX. Db. 68; *I.A.* V. P. 134.
53. *M.A.R.* 1924. Pp. 69-72.
54. *M.A.R.* 1612, P. 65-69.
55. *M.A.R.* 1941. No. I.

(32) Tagare Plates of Poḷavīra[56]. *Vaiśâkha Paurṇima.*

(33) Bedirūr grant of Bhūvikrama[57], 25th year, S'. 556 *Caitra, S'u.* 10. *Māgha,* Thursday, (March 25, 633 A.D.)

(34) Hallegere grant of S'ivamāra I[58], 34th year S'.635 (713 A.D.). *Jyēṣtha Paurṇima.*

(35) Kulagāṇa C.P. of S'ivamāra[59], grant given by Pallavēḷa Arasar with the consent of Konguṇi Muttarasa, S'iva Kumāra Avani Mahēndra, Pṛthvī Konguṇi Vṛddha Rāja, lord of Pānāṭa and Punnāta, the brother S'rī Vallabha Manōvinīta (?) Bhū Vikrama) son of S'rī Vikrama Ghanavinīta Pṛthvī Kongaṇi Vṛddha Rāja.

(36) Jāvaḷi C.P. of S'rī Puruṣa[60], 25th year S'. 672, *Vaiśākha,* 5. (*S'u* or *Ba*). Thursday, 16th April, 750 A.D. (not Monday) according to Dr. Shama Sastri[61] correct date in the grant *Vaiśâkha S'u* 10, *Uttara,* Monday *Vṛṣabha Sankrânti*[62].

(37) Hosur C.P. of S'rī Puruṣa[63]; S'. 684, *Vaiśâkha S'u.* 15, *Sukravāra*[64], (Thursday, March 13, 762 A.D.). *Viśākha* Lunar Eclipse. Friday, 24, April, 761 A.D. no eclipse[65].

(38) Halkur stone inscription of S'rî Puruṣa[66], S'. 710 (A.D. 788) *Prabhava.*

(39) Dēvarahaḷḷi C.P. of S'rī Puruṣa[67], 50th year.

(40) Manne grant of Mārasimha[68], S'. 719, *Āśâḍha S'u.* 5, *Sōma* (not Monday but the previous day Sunday, 4th July, 797 A.D.).

(41) Ālūr grant of Yuvarāja Mārasimha[69], S'. 721, *Śrâvaṇa S'u.* 15. *Sōmavāra,* Lunar eclipse, correctly corresponding to Monday, 22nd July 799 A.D.

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56. *M.A.R.* 1918. P. 42.
57. *M.A.R.* 1925. No. 104.
58. *E.C.* III, Md. 113. P 107.
59. *M.A.R* 1925. No. 106.
60. *E.C,* VI, Mg. 36,
61. *M.A.R.* 1924. P. 16.
62. Monday, April 20, 750 A.D.
63. *E.C, X.* Gd. 48.
64. Friday, Vais'ākha 15, S'. 684 ex=13th April, 762 A.D. No eclipse.
65. *I.A.* XXIV, P. 11.
66. *M.A.R.* 1918. P. 42.
67. *E.C,* IV. P, 233, *I.A.* II. P, 156.
68. *E.C.* IX, NI, 60.
69. *M.A.R.* 1924, No. 80.

GENEALOGY

We have thus examined all the more important records of the Ganga dynasty from about the beginnings of the Chiristian Era down to C. 800 A.D. from the chronological point of view. Leaving aside the data in the undoubtedly spurious records, we can arrive at a tentative chronology of the early Ganga Kings with the help of the Pallava and Kadamba charters, as well as the grants of the Eastern Gangas of Kaḷinga.

Konguṇi Varma Mahādhi Rāja
(Kaṇvāyanasagōtra)

Mādhava Varma, called Mahārāja
first yr. (*S'asanakōta C. P. C.* 425 A.D.)

Paṭuvi Branch :

Āyyavarma (anointed by Pallava Simha Varma)

Madhava (anointed by Pallava Skanda-varma. *Penukonda Kūḍalūr C.P.*)

Kaivāra Branch.

Vijaya Kṛṣṇavarma (*Beṇḍigānahaḷḷi and Kuḍitiyam C.P.*) Adhirâja in Chūkuṭṭur C. P.

Singavarma Mahādhi Râja (*Kaṇvāyanasagōtra*)

Vīravarma Yuvarāja, (*Chūkuṭṭūr, C.P.*)

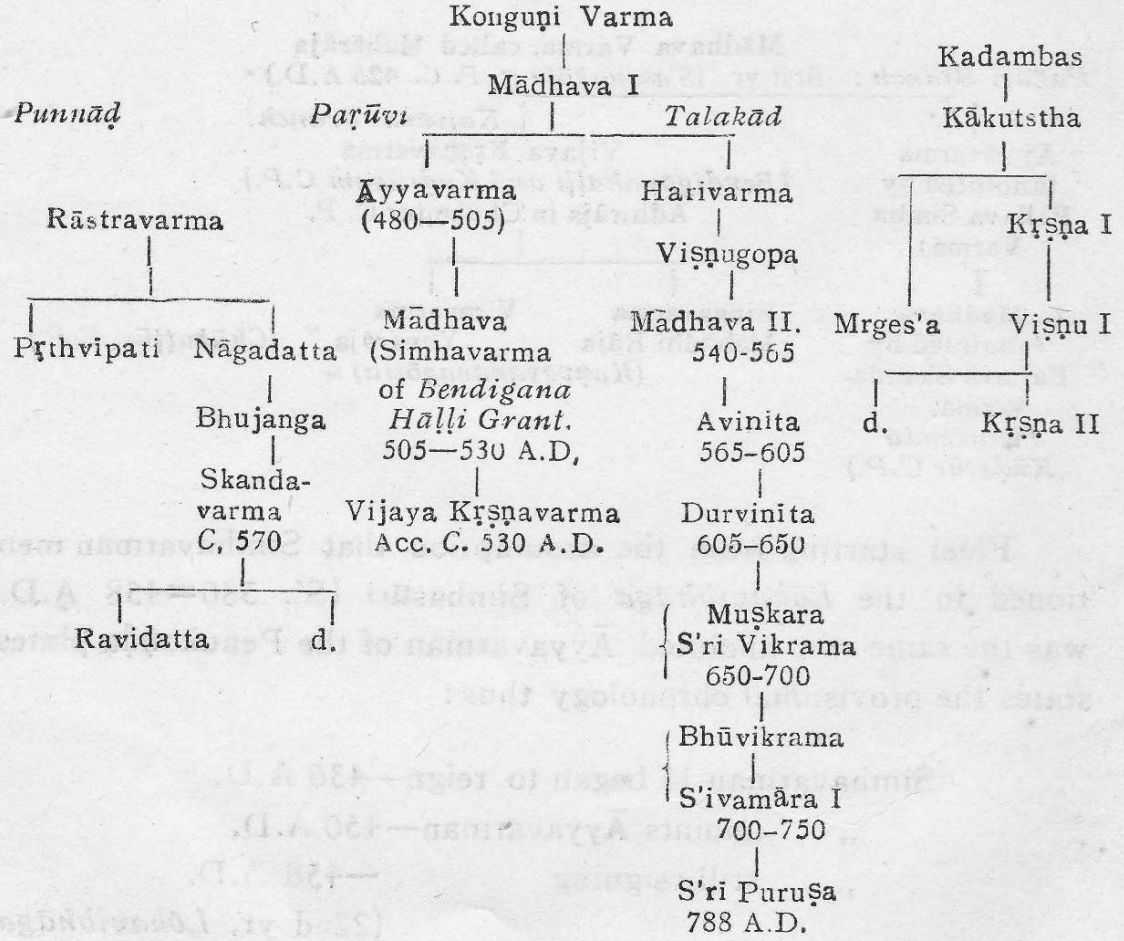
Fleet starting from the assumption that Simhavarman mentioned in the *Lōkavibhāga* of Simhasūri (S'. 380=458 A.D.) was the same who anointed Āyyavarman of the Penukoṇḍa plates, states the provisional chronology thus:

Simhavarman II began to reign—436 A.D.
,, anoints Āyyavarman—450 A.D.
,, still reigning —458 A.D.
(22nd yr. *Lōkavibhāga*)

Skandavarman II began to reign—460 A.D.
,, anoints Madhava —470 A.D.
,, ,, —475 A.D
(*Penukoṇḍa Plates*)

This Paṟuvi Mādhava towards the close of the fifth century seems to have been defeated by Mādhava II of Talakād who put an end to the Paṟuvi and Chūkuṭṭur (Kaivāra) Gangas. Mādhava II married the sister of Kadamba Kṛṣṇavarma who had celebrated As'vamēdha. Some scholars have taken him to be Kṛṣṇavarma II and placed Mādhava in the middle of the sixth century.

Dubreuil[70] has objected that "it is absolutely impossible that Mādhava II (of Talkād) who lived in the middle of the sixth century should have married the sister of (Kadamba) Kṛṣṇavarma I who lived in the middle of the fifth century. We shall therefore conclude by saying that Mādhava II, the father of Avinīta married the sister of Kadamba Kṛṣṇavarma II and reigned from 540 to 565 A.D."

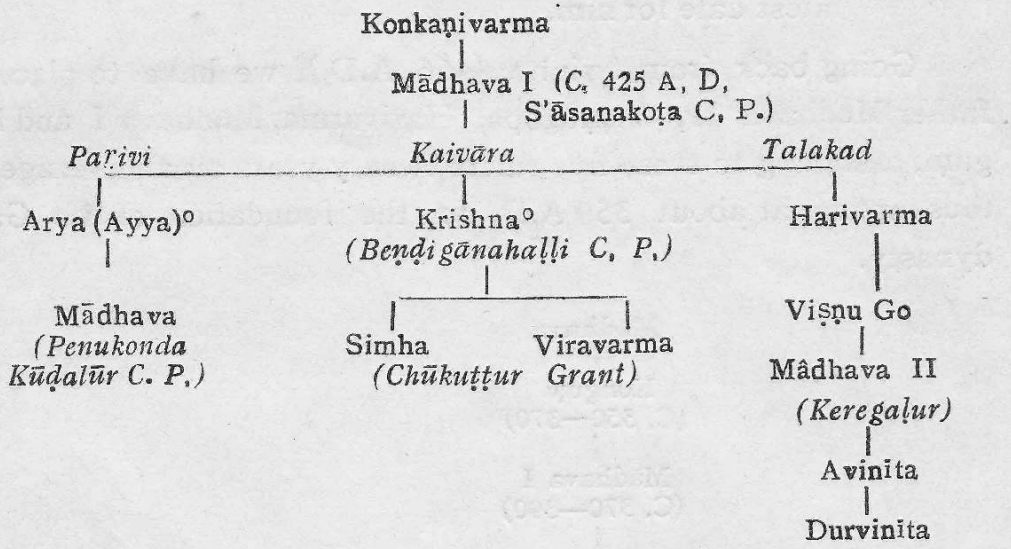


This genealogy and chronology cannot be accepted for the earlier rulers. Mādhava could not be the same as Simhavarma (as

70. *Ancient Dekhan*, P, 107.

assumed by Dubreuil) who was the son (not the father) of Vijaya Kṛṣṇnavarma, according to the Chūkuṭṭur grant.

Dr. Shama Sāstri's scheme seems to be more satisfactory, though his chronology is doubtful.[71]



More reliable for Ganga chronology are the verifiable dates in the Koḍunjaṛuvu grant of Avinīta and the Nallāḷa grant of Durvinīta. From these we infer that :—
Avinīta's coronation took place in 466 A.D.

Koḍunjeṛuvu C. P. of 25th year=491 A.D. August 1, Thursday. (The Mallohalli plates of 29th year seem to be spurious. Therefore 490-1 A.D. is the last date for Avinīta and the first year of Durvinīta).

Accession of Durvinīta—491 A.D.

Present Hebbaṭa grant—526-7 A.D. 31st year, Panguṇi, Paurnima, Uttarā (probably a lunar eclipse occurring on Monday, March 3rd, 527 A.D.)

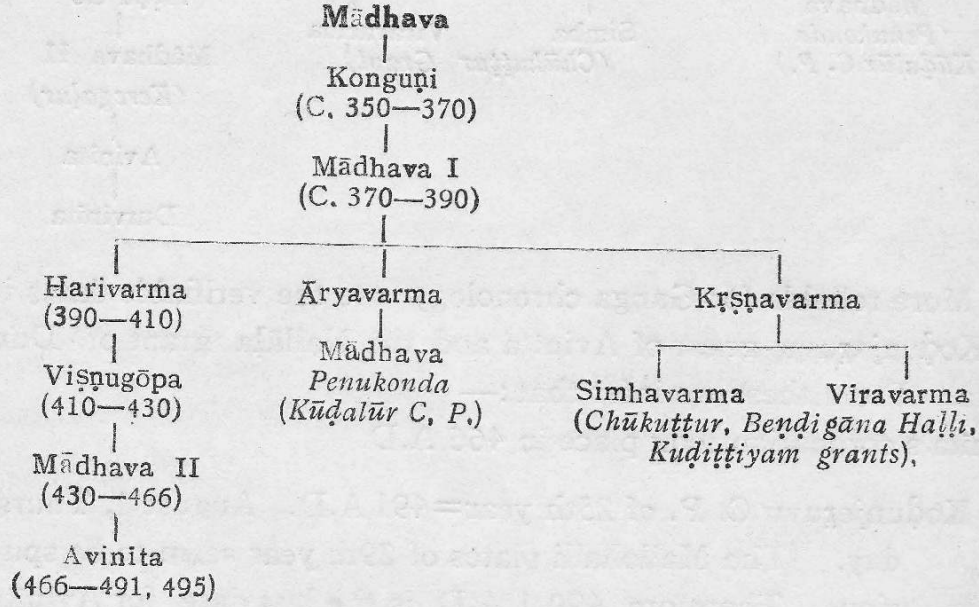
Nallāḷa grant of 40th year=531 A.D. (Vais'ākha, Prathama Pakṣa, Parva, Vis'ākha, Brāhmī muhūrta *i.e.* Vais'ākha Paūrnimā, Wednesday—April 16th, 531 A.D. Wednesday.) If Avinīta ruled up to 495 A.D. for 29 years according to Mallohalli plates, the 40th year of Durvinīta

71. *M.A.R.* 1924 P. 17.

will be 535 A.D. when in Adhika Vais'ākha there was a lunar eclipse on April 2, Wednesday.

No later grants than those of the 40th year of Durvinīta have been found till now. Therefore *C.* 535 A.D. is the latest date for him.

Going back from Avinīta (466 A.D.), we have to place his father Mādhava II, Viṣṇugōpa, Harivarma, Mādhava I and Konguṇi, assigning to these five rulers twenty years on an average and thus arrive at about 350 A.D. for the foundation of the Ganga dynasty.



If we accept the *Lōkavibhāga* date and thus identity of Simhavarma with the father of Skandavarma and grand-father of Nandivarma (Udayendiram C. P.), Āryavarma and Mādhava of Pariṿi will have to be placed after the reigns of Harivarma and Viṣṇugōpa and during the reigns of Talakād Mādhava II and Avinīta, between 450-475 A.D. according to Fleet. But as indicated, the *Lōkavibhāga* date is suspect. The closing portion of *Lōkavibhāga* is as follows :—

युक्तः प्राणिदयागुणेन विमलैः सत्यादिभिश्च व्रतैः
मिथ्यादृष्टिकषायनिर्जयशुचिर्जित्वेन्द्रियाणां वशम् ।
दग्धा दीप्ततपोऽग्निना विरचितं कर्मापि सिद्धं मुनिः
सिद्धिं याति विहाय जन्मगहनं शार्दूलविक्रीडितम् ॥

भव्येभ्यः सुरमानुषोरुसदसि श्रीवर्धपानार्हता
यत्प्रोक्तं जगतो विधानमखिलं ज्ञातं सुधर्मादिभिः ॥
आचार्यावलिकागतं विरचितं तत्सिंहसूरर्षिणा
भाषायाः परिवर्तनेन निपुणैः सम्मन्यतां साधुभिः ॥
वैश्वे स्थिते रविसुते वृषभे च जीवे
राजोत्तरेषु सितपक्षमुपेत्य चन्द्रे ।
ग्रामे च पाटलिकनामनि पाण(पाण्ड्य राष्ट्रे
शास्त्रं पुरा लिखितवान् मुनिसर्वनन्दी ॥
संवत्सरे तु द्वाविंशे काञ्चीशसिंयवर्मणः ।
अशीत्यग्रे शकाब्दानां सिद्धमेतच्छतत्रये ॥
पञ्चदशशतान्याहुः षट्त्रिंशदधिकानि वै ।
शास्त्रस्य संग्रहस्त्वेष छन्दसानुष्टुभेन च ॥
इति लोकविभागे मोक्षविभागो नामैकादशं प्रकरणं समाप्तम् ।

(*Jaina Antiquary*, IV, Pt. 3. p. 114—115.)

The original work of Sarvanandi was written when Saturn was in Vaiśva (Uttarâṣāḍha), Jupiter was in Taurus, the Moon in Uttarâ Phalguṇi was full (*i.e.* Paurṇimâ of Phâlguṇa), at Pâṭali Grāma [71] in Pâṇa (Perum Bâṇappâḍi) or Pâṇḍya country. From early Tamil literature we know that the southern Pāṭaliputra was near

71. R. Narasimhachar identified Pâṇarāṣṭra with Perum Bāṇappâḍi. But this name for Bāṇa territory is late. Originally the Bāṇa country extended from Kolar and Punganūr in the west to Kaḷahasti and S'rī S'ailam acccording to the Tāḷgunda inscription. When Ganga Pṛthvipati II became the subordinate of Cōḷa Paràntaka I in the 10th century, the Bāṇas went from Palār to Pennār, forming a new division Vāṇagappāḍi nāḍu on the north bank of Pennār, Still later when the Paṇḍyas withdrew from Madura to Tinnevelly, the Bāṇas settled at Madura. (S.*I.I*, XII, Part I p. 91, f.n. 3) Since Sarvanandi refers to Pāṭali Grāma (Cuddalore) it may have been in the Paṇḍya rather than Pāṇa (Bāṇa) country. Cuddalore in South Arcot District is identified with Kūḍalūr, the native place of the Perunjiñgas according to whose inscriptions of the 13th century, was situated in Tirumuṇaippāḍi. Other villages named Kūḍal are mentioned in the Tamil inscriptions: Kūḍal in Kiḷ Amūr nāḍu; Kūḍal in Ves'alippāḍi nâdu (*M,E.R* 312 of 1902). Kūḍal in Puṟamalaināḍu *M,E.R.* 660, 666 of 1905), Regarding Kūḍalur in Ganga records see *post*.

Cuddalore. Sarvanandin's original work was in Bhâṣá and Simhanandi translated it into Saṁskṛt in the twenty-second year of Simhavarman of Káñci, 458 A.D. (S'. 380). The present Saṁskṛt text of *Lōkavibhàga* seems to have been a revised text of Simhasūri's work produced after Trilōkasâra, Ādi Purâṇa and the Saṁskrit version of Triloka Prajñapti. As regards the astronomical details about Sarvanandi they are not adequate to determine his date. 346 A.D. Vis'vāvasu, when Jupiter was in Vṛṣabha and Saturn was in Uttarâs'àdha, first Páda in 346 A.D. seems to be indicated. Phālguna full moon day fell on 2nd February, Friday, 347 A.D. Simhasūri's writing in 458 A.D. refers to Sarvanandi's work as *purâ* (in old days). The mentioning of the era as s'aka (contrary to common usage in South India in early times) and of *rās'i* (Vṛṣabha) make this passage suspect. Rao Bhadur H. Krishna S'astri rejected the *Lōkavibhāga* date as it was opposed to the Ongōḍu II grants[72].

In a grant of Avinita[73], who is mentioned only as Konganyadhirâja (as also in the Noṇamangala grant of his first year[74]) we are told that the grant was made for the merit of the mother of Simhaviṣṇu Pallavâdhirâja who was a native of the Ganga country near Pulliyūr. She built a Jaina temple for the glory of her husband's family and for her own merit and gave it to Yāvanika (Yâpunika or Yâpunēya) Sangha and the land endowed was *S'ramaṇa Kēdāra* near the big tank of Pullalūr in Korikunda Bhâga. The date of Simhaviṣṇu of Kâñci has been determined as *C.* 575-610 A.D.[75]. He was the son of Simhavarman (III *Velur Pālyam Plates*) assumed to be the son of Nandivarma I of Udayendiram grant or of Viṣṇugōpa of Chura grant. Simhaviṣṇu's mother, the queen of Simhavarma (of Ongōḍu II) may have been a Ganga princess, but Dr. Krishna thinks that she was perhaps not related to Avinīta. It is to be remembered that among the Pallavas the names Simha, Simhaviṣṇu Narasimha Viṣṇu appear to have been simultaneously used for the same person,

72. *E.I.* XV. P. 252.
73. *Hosur*, C.P. 12th year. *M.A.R.* 1938. No. 1.
74. *E.C.* X. *Ml.* 72.
75. *M.E.R.* 1922. Nos. 661–665.

according to Fleet. An inscription of *Śrī Simhaviṇṇa Pōtrâdhirājan* is ascribed to Narasimha I. The Vāyalūr inscription mentions Viṣṇusimha after Simhavarma and Vīrasimha. This Simhaviṣṇu, the contemporary of Avinīta must have been earlier than the father of Mahēndravarma.

Mādhava II, the father of Avinīta, married the sister of Kadamba Kṛṣṇavarma who had celebrated Aśvamēdha and put an end to the reign of Mādhava of Paṛivi who had been crowned by Vijaya Skandavarma and whose father had been crowned by Pallava Simhavarma. Similarly he seems to have ended the rule of the Chūkuṭṭur branch also after Singavarma or Simhavarma, the elder brother of Vīravarma who were the sons of Kṛṣṇavarma. Therefore the mother of Simha Viṣṇu who built a Jaina temple for the glory of her husband's family and for her own merit at Pullalūr in Koṛikunda, must have been living before the twelfth year of Avinīta, Kārtika S'u[76], 1, *i.e.*, on the basis of the Koḍunjeṛuvu grant of the twenty-fifth year (491 A.D.). Thus this Simha Viṣṇu could not have been the same as the father of Mahēndra I in *C.* 380 A.D. but an earlier king, the contemporary of Paṛivi Mādhava and Skandavarma, *viz.* Viṣṇugōpa whose son was Simha (Viṣṇu). Therefore the Ganga princess was perhaps the mother of Viṣṇu (gōpa), the grand-son of Yuva Maharāja Viṣṇugōpa and the son of Simhavarma. His son Simhavarma was the father of Simha Viṣṇu (*C.* 580 A.D.)[77]

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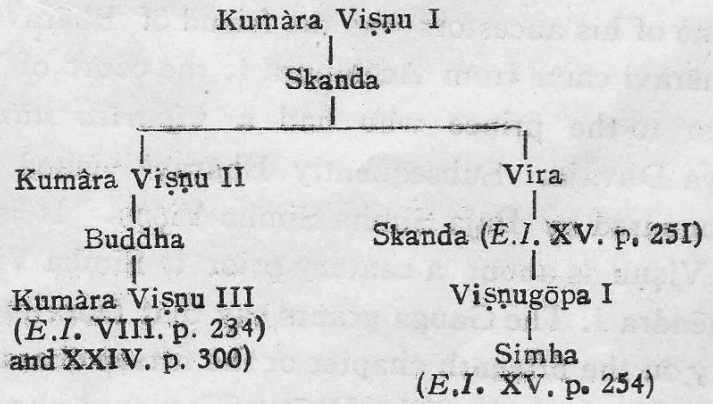
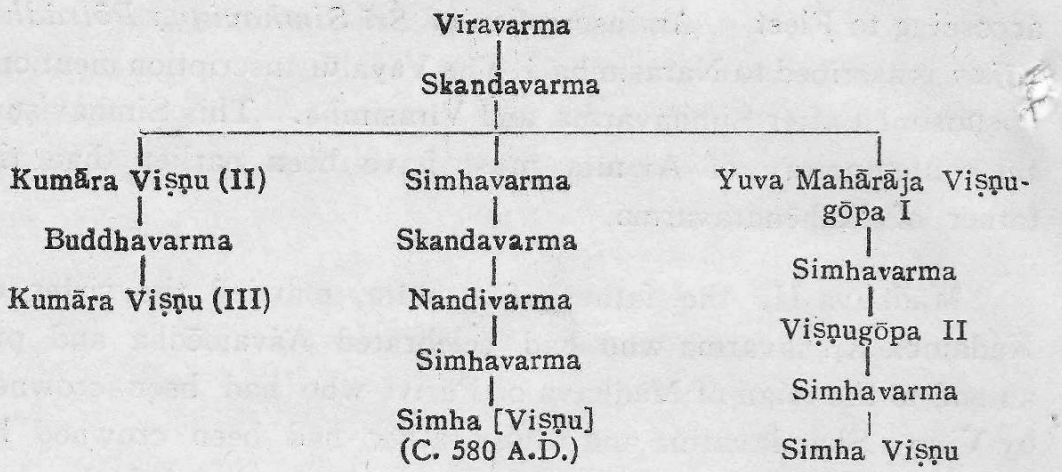
76. *M.A.R.* 1938. No. 1.

77. In *E.I.* XXIV. p. 296ff, and *S.I.I.* XII Pt. I. p. 1 fn. 2, only one Simhavarma is assumed.





Probably a sister of Paṛivi Mādhava had been married to Simhavarma, the son of Yuva Mahārāja Viṣṇugōpa and her son was also named Viṣṇugōpa or Simha Viṣṇu. If the Vāyalūr inscription can be believed the Pallavas were some how related to the Gangas as the predecessor of the Kāla Bhartṛ or Kāṇa Gōpa was one Konkaṇika reminding us of the title of the Ganga kings "Konguṇi Varma."

Another indication of the date is the reference to Durvinīta, Bhāravi and Pallava Rāja Simha Simha Viṣṇu in the *Avanti Sundarīkathā* of Daṇḍin. Daṇḍin was the contemporary of one Rājavarma (mentioned in the *Kāvyādarśā*, probably the same Rājavarma mentioned by S'aṁkara in his *bhāṣya* on *Chāndōgya*, II-23) or Rājasimha (Viṣṇu) and is placed in the beginnings of the seventh century. Daṇḍin was the contemporary of Bāṇa, Mayūra, Harṣa, Yuwan Chwang, Pulikēśin II and S'aṁkara (according to Vidyāraṇya's *Śaṁkara Vijaya*) and in this work he is referring to certain incidents which occurred about four generations earlier (according to various versions of the *Avantī Sundarīkathā Sāra*) when one of his ancestors was the friend of Bhāravi. We are told that Bhāravi came from Acalapura to the court of Viṣṇuvardhana, and then to the prince who had a *viparīta nāma* Durvinīta, Gāngēya Dhvaja. Subsequently Bhāravi visited Kāñcipura and was honoured by Rāja Simha Simha Viṣṇu. It is clear that this Simha Viṣṇu is about a century prior to Simha Viṣṇu, the father of Mahēndra I. The Ganga grants say that Durvinīta wrote a commentary on the fifteenth chapter or the fifteen chapters of Bhāravi's work *Kirātārjunīya*.[6] Since Bhāravi is placed along with Kālidāsa

in the Iholе inscription of 634 A.D. we must concede that Bhāravi could not have been the contemporary of the later Simha Viṣṇu (C. 580-610 A.D.), for within twenty five years Bhāravi's fame could not have equalled that of Kālidāsa. We must assume that at least a century had elapsed as indicated by Daṇḍin. The term *Gāngēya dhvaja* used by Daṇḍin is equal to "*Srimatō Ganga Rājasya Gangavams'a dhvajasya ca*" in the Kūḍalūr grant of Paṛivi Mādhava [78].

For the same reason Viṣṇuvardhana, the first patron of Bhāravi, cannot be Kubja Viṣṇuvardhana, the younger brother of Pulikēs'in II. He must have been the son of Vijayāditya who fought with Trilōcana Pallava but died in the battle. His queen was then pregnant and she was protected by a *ṛṣi*-like Brāhmaṇa Viṣṇu Bhaṭṭa Sōmayâji of Muḍivēmu Agrahāra and in his house the son of Vijayāditya was born. Since the prince was educated by Viṣṇu Bhaṭṭa he was calḷed Viṣṇuvardhana. The prince, when he came of age, worshipped various deities on Cāḷukya Giri, obtained the insignia of his family and conquered the Kadambas, Gangas and others. His son was Pulakēs'in I. [79]

Ranna in his *Sāhasa Bhīma Vijaya* (*Gādā Yuddha*) says that Pulakēs'in I was the son of Raṇa Ranga Simha (Raṇa Rāga of the inscriptions) whose father was Jayasimha whose other name was Viṣṇuvardhana. The Cellur grant omits Raṇa Rāga and makes Viṣṇuvardhana the father of Pulakēs'in. But Ranna being the foremost poet in the court of Tailapa had access to the official records of the family in the eleventh century at Kalyāṇi. The Nīlgund inscription of Vikramāditya VI also says that Jayasimha Vallabha was the father of Raṇa Rāga. Raṇa Rága's son was Pulakēs'i Vallabha who celebrated As'vamēdha. Therefore before Pulikēs'in I we must place Raṇa Rāga, Vijayāditya, Jayasimha (Viṣṇuvardhana) and his father Vijayáditya (Satyās'raya of Ranna) who fought with Trilocana Pallava and was the contemporary of Karikāla Cōḷa, who according to Telugu inscriptions fought with the Trilōcana Pallava. Jayasimha Viṣṇuvardhana had perhaps married a Pallava princess and their son was Raṇa Ràga or Vijayàditya II.

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78. *M.A.R.* 1930 No. 88.

79. Cellur Grant of Viracoḍa *I. A.* XIX. P. 425 : *M. E. R.* 350 of 1905.

Vijayāditya Satyās'raya
|
Viṣṇuvardhana
(Jayasimha)
|
Raṇa Rāga
(Vijayāditya II)
|
Pulakēs'in I (*C.* 575 A.D.)
|
Kīrtivarma — Mangalēs'a

The Humca inscription of Nanni Sāntara refers to Durvinīta thus :

Vasudhege Rāvaṇapratima nemba negaḷkeya Kāḍuveṭṭiyam Visasana rangadoḷ piḍidu tanna tanūjeya putranam pratiṣṭhisi Jayasimha Vallabhananvaya rājyadoḷurviyoḷ vigurvisidanidēnagurvo nijadōrbaladunnati Durvinītanā ||

Durvinīta having defeated the Kāḍuveṭṭi (Pallava) who was like Rāvaṇa, established his daughter's son Jayasima Vallabha in the hereditary kingdom. This refers to the death of Vijayāditya in the battle with Trilocana Pallava. Probably his queen who was protected by Viṣṇubhaṭṭa Sōmayāji was the daughter of Durvinīta and Durvinīta ultimately defeated Trilocana Pallava and reinstated his grandson Jayasimha Viṣṇuvardhana on the Cāḷukya throne. The Cellur grant says that Viṣṇuvardhana became king after defeating the Gangas and Kadambas who must be Gangas of Paṛivi and Kadambas of Kṛṣṇavarman's line and who were subordinate to the Pallavas. Therefore these references also clearly indicate a date three generations before Pulikes'in I. Hence Durvinīta must be assigned to the close of the fifth century and the beginning of the sixth century. (491-535 A.D.)

Not only from Pallava and Cāḷukyan history but also from the view point of Kadamba history we arrive at the same conclusion regarding the date of Avinīta and Durvīnīta. Kākutsthavarma is assigned to *C.* 400 A.D. on the basis of the Halsi Plates [80], eightieth year of the Gupta Era according to Fleet or after the conquest of Nāgas by Kṛṣṇavarma according to Pāthak [81] and the references to the Guptas in the Tālgunda inscription and *Kuntales'vara Dautyam.* Kākutstha was not dead by the time the

80. *I.A.* VI. P. 23.
81. *I.A.* XIV. P. 13.

Tālgunda inscription was set up as assumed by some scholars but he had retired from politics. S'āntivarma, his elder son, had been crowned but he seems to have died soon and by the time the Halmiḍi grant was made Kākutstha had once again resumed power and his grand-son Mṛgeṣa was the governor of Naṛidāvile Nāḍu. During this time probably Kākutstha's younger son Kṛṣṇvarma I had become practically independent, conquering the Nāgas and celebrating the As'vamēdha. He married a Kēkaya princess whose son was Viṣṇuvarma [82] and who was crowned by a Pallavēndra S'āntivara. Kṛṣṇavarma I had also another son Yuvarāja Dēvavarma [83], probably by another queen of the Pallava family. No Pallava named S'āntivara or S'āntivarma is found in the Pallava genealogy. Though S'āntivara is called a Mahārāja Pallavēndra (the Hebbaṭa grant lines, 7-8, leaves no room for an alternative reading), he may be the same as Simhavarma or Skandavarma who crowned the Paṛivi rulers Āryavarma and Mādhava. The Bīrūr grant [84] says that Viṣṇuvarma Dharma Mahārāja, the eldest son (*Jyēṣṭha tanaya*) of S'rī Kṛṣṇavarma who celebrated Aśvamēdha and was the lord of Dakṣiṇapatha Vasumāthi, ruling at Vaijayanti, the ornament of all Karṇāṭa Dēśa, gave the grant in his third year (Phālguṇa Śu. 5), with the consent of his *Jyēṣṭha pitṛ* S'rī S'āntivaravarma. This S'āntivara must therefore be the Pallava who crowned him, according to the Hebbaṭa grant and not the Kadamba S'āntivarma, the elder brother of Kṛṣṇavarma who was already dead and whose son Mṛgēṣa after being a Yuvarāja under the resumed rule of Kākutstha according to the Hālmiḍi inscription, had been ruling independently but perhaps had been deprived of Banavāsi by Kṛṣṇavarma or his son with the help of the Pallavas and the Kēkayas.

Mṛgēṣavarma must have been aged when he became king and his grants extend only to his eighth year. [85] He had three

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82. *Jyēṣṭhapriya tanaya* in the Hebbata grant of Kadamba Viṣṇuvarma. *M.A.R.* 1925. No. 118.
83. Devagēri grant issued form Triparvata—*I. A.* VII, P. 33.
84. E.C. VI. Kd. 162.
85. *I.A.* VI. P. 24.

sons Ravivarma, Bhānuvarma and S'ivaratha who were probably very young and therefore Mṛgēṣa's younger brother Māndhātṛvarma ruled at Vaijayanti defeating Kṛṣṇavarma and his Pallava-Kēkaya supporters. It was in these wars that S'iva Nandivarma, a *paramamāhēśvara*, born in Sōma Vamṣa, of Ātreyasagotra, related to Kēkayas through his mother and to the Ikṣvākus, committed suicide when his country was overrun by Naṇakkāsa Pallava Rāja and the army of Kṛṣṇavarma was broken up. Pallava Naṇakkāsa of the Aṇaji inscription [86] and S'āntivara of the Hebbaṭa grant were two Pallavas who supported the opposed sides of the Kadambas Māndhātṛ and Kṛṣṇavarma I (not the second) respectively. S'iva Nandivarman (the appellation Śiva or Vijaya Śiva seems to be an honorific as suggested by Jayaswal, for Māndhātṛ is also called Vijaya Śiva Māndhātṛvarma) [87] being related to the Kēkayas was naturally on the side of Kṛṣṇavarma I (who had married a Kēkaya princess) supported by Pallava S'āntivara. In the battle between Naṇakkāsa and Māndhātṛvarma (possibly helped by Talkāḍ Mādhava II) and S'āntivara and Kṛṣṇavarma I (helped by Paṛivi Mādhava) the old king Kṛṣṇavarma I seems to have died and his son Viṣṇuvarma was crowned by S'antivara.[88] In the Beṇṇūr grant Viṣṇuvarma is called Viṣṇu Dāsa.

Māndhātṛvarma had also a brief reign. A sister of Kadamba Kṛṣṇavarma I, the daughter of Kākutsthavarma had married Talakād Mādhava II. Kākutstha had many daughters who caused prosperity to Guptas and other kings. One daughter was probably the wife of Kumāragupta I, another (Lakṣmi) had married the Āḷupa Pas'upati of the Tālgunda door inscription [89] and of the Halmiḍi inscription [90]. Māndahātṛvarma is mentioned as Māndhâta of the Kali Age in some grants of Avinīta probably because he helped to place his aunt's son Avinīta on the Ganga throne while the latter was yet a child, on the death of Mādhava II of Talkāḍ. Māndhātṛ

86. *E.C.* XI. Dg. 161.
87. *E.C.* VI. P. 14.
88. *E.C.* V. Bl. 245.
89. *M.A.R.* 1911. P. 33.
90. *M.A.R.* 1936. No. 16.

was succeeded by his nephew Ravivarma, who seems to have overcome Kṛṣṇavarma II of the rival branch. He ruled for thirty-five years [91] and his dominions according to his Koramanga grant [92] extended up to the Narmadā or Rēvā and Miḷikuṇḍa (Muḷgunda ?). The Koramanga grant is dated in his thirty-fourth year, Madhumâsa, S'ukla, Puṇyā (? Paurṇimā), Rōhinī, from Āsandi. The Durmmāya grant [93] undated was issued from Uccas'ṛṁgi. Therefore like Màndhātṛ, Ravivarma was also ruling over a united Kadamba kingdom and had extended his power to the Narmadā over the Vākāṭaka territories. Ravi was the contemporary of the Vâkâṭaka Pṛthvīṣēna II (470-485 A.D.) and Dēvasēna (*C.* 485-90 A.D.) whose father Narendrasēna (435 to 470 A.D.) had married Ajjhita Bhaṭṭārikā, the daughter of a king of Kuntaḷa (possibly Kākutsthavarma). Pṛthvīṣēna II is said to have restored the lost prestige of his family. His younger brother (according to Jayaswal) was Dēvasēna who was engrossed in pleasures (*bhōgēṣu yathēṣṭa cēṣṭaḥ*) and abdicated in favour of his son Hariṣēna (490-520 A.D.) who in his Ajanta inscription claims to have conquered Kuntaḷa and Trikūṭa, possibly from Ravivarma's son Harivarma. Therefore it was during the time of Pṛthvīṣēna II and Dēvasēna that Ravivarma was able to reconquer the country up to the Narmadā.

For Ravivarma's son Harivarma we have ascertainable dates. His Sāngali grant of the eighth year [94] may on astronomical calculations be referred to 507, 526 or 545 A.D. according to K. N. Dikshit, who prefers the last date (Tuesday, September 21, 545 A.D.), though Tuesday, September 22, 526 A.D. is equally satisfactory. Harivarma may therefore have succeeded to the throne in 500 or 518 A.D. instead of 538 A.D. His father Ravivarma who ruled for thirty-five years as known till now, must be placed between 465 and 500 A.D. which agrees with the palæography of his grants. From the time of Kākutstha (*C.* 400-430 A.D.) up to 465 A.D. the rulers of the main Kadamba branch were

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91. Sirsi Plates. *E. I.* XVI. P. 264.
92. *M.A.R.* 1933. No. 1.
93. *M.A.R.* 1943. No. 1.
94. *E.I.* XVI, P. 165

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S'āntivarma, Mṛgēs'a and Māndhātṛvarma, with interruptions from the rival branch—Kṛṣṇavarma I, Viṣṇuvarma I, Simhavarma and Kṛṣṇavarma II. Therefore also Avinīta who was crowned (in 445 A.D.) on the lap of his mother, a sister of Kṛṣṇavarma I, with the assistance of Māndhātṛ must have been the older contemporary of Ravivarma (465 to 500 A.D.). Avinīta's son Durvinīta (495-535 A.D.) was the contemporary of Kadamba Harivarma.

Another possible indication of the date of Durvinīta is the reference in the Hebbūr grant of S'iva Māra [95] and the Uttanūr plates of Durvinīta himself [96] of the twentieth year, to "*Śabdāvatāra Kāraṇa Dēva Bhāratīnibaddha Vaḍḍakathēna*," which was interpreted by Rice [97] as referring to Dēva, *i.e.* Dēvanandin Pūjyapāda, the author of the Jaina grammar S'abdāvatāra. Another possible meaning is that Vaḍḍakathā or Bṛhatkathā of Guṇāḍhya was translated into Saṁskṛt (Dēvabhāratī or Dēva Bhāṣā) by Durvinīta. Regarding Pūjyapāda the Humca Pras'asti of Vidyānanda says :

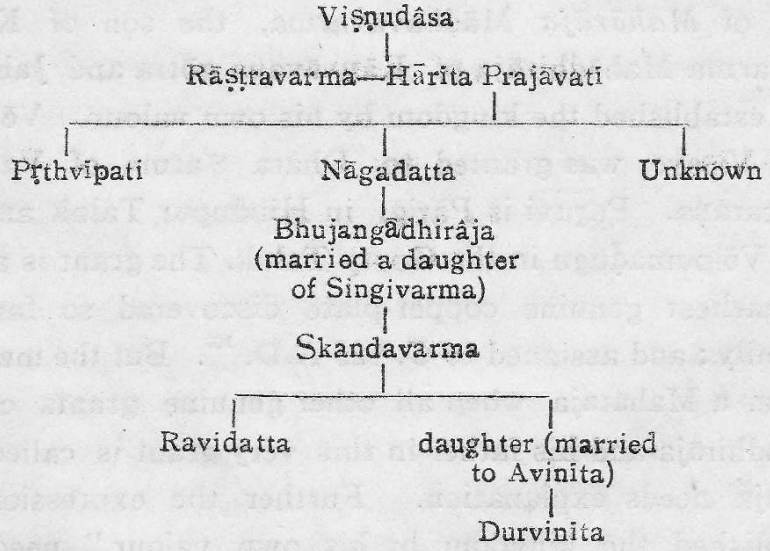
Nyāsam Jainēndra saṁjñam sakalabudhanutam
Pāṇinīyasya bhūyō-
Nyāsam Śabdāvatāram manujatatihitam Vaidya
Śāstraṁca kṛtvā |
Yastattvārthasya Ṭīkām vyaracayadiha tām bhāt-
yasau Pūjyapāda-
Svāmī bhūpāla vandyah sva para hita vacah pūrṇa
dṛgbōdha vṛttah ||

In the Paṭṭāvalis of Balātkāra gaṇa [98] Pūjyapāda is placed between 253-353, Vikrama Samvat (197-296 A.D.) but this date is too early. Pūjyapāda's disciple Vajranandin is said to have established Draviḍa Samgha in Southern Madhura in 470 A.D. in the *Pākṣika Pratikramaṇa Kriyā*. After Pūjyapāda there is one Guṇanandin and after him Vajranandin. Another Pūjyapāda of Dēvagaṇa was the teacher of Udayadēva Paṇḍita or

95. *E.C.* XII. Tm. 23.
96. *M.A.R.* 1917, P. 29.
97. *Cf.* Introduction, *E.C. XII.* P. 2.
98. *I.A.* XX. P. 351.

Niravadya paṇḍita of Alaktapura (Puligere), to whom Vijayāditya Cāḷukya of Bādāmi made a grant in Ś. 651, 799 A.D. Pūjyapāda is usually mentioned after Samantabhadra whom K. B. Pāṭhak assigned to *C.* 600 A.D. [99] But this is too late a date for Samantabhadra as I have shown elsewhere. If Pūjyapāda lived a generation or two earlier than Vajranandin who established the Draviḍa Samgha in 470 A.D. he must be assigned to the end of the fifth century and Samantabhadra still earlier. But this date for Vajranandi is not reliable since Samantabhadra seems to be aware of the peculiar views of Diññāga (*C.* 400 A.D). Therefore Pūjyapāda may be brought down to *C.* 475 A.D. when he could possibly have been the contemporary of Durvinīta and Bhāravi.

Durvinîta is said to have been the son of Avinīta by a Punnāṭa princess who was the daughter of Skandavarma. [100] Regarding the Punnāṭa kings of the Tāmra Kāśyapa line we have the Komaralingam grant of Ravidatta [101] and the Māmbaḷḷi Plates. [102] Their genealogy is as follows:



In his early records upto his twentieth year Durvinīta does not claim overlordship over Punnāṭa [103], except in his Mallohaḷḷi plates

99. Annals of B.O.R.I. Vol. XI. 149–154.
100. Uttanūr grant of Durvinita. line 35. *M.A.R.* 1917. P. 29.
101. *I.A.* XVIII. P. 363.
102. *M.A.R.* 1917, P. 33,
103. Bisanahalli C. P. of 4th year. *M. A. R.* 1942. No. 31.

which are, suspect, therefore the last date for Ravidatta is *C.* 510 A.D. His Komaralingam plates were issued on Phālguṇa Amāvāsya, Sunday, when there was a solar eclipse, and Rēvati Nakṣatra. If Phālguṇa is Panguṇi month of the Tamil year, the date might refer to Sunday, April 16, 489 A.D. when there was a solar eclipse on the previous day, Saturday, April 15, 489 A.D. Hence the sister of Ravidatta was married to Avinīta when Avinita was about twenty years old. Ravidatta seems to have been the subordinate of Cērama by whose consent the Komaralingam grant was issued. The Cēra may have been Nedum Cēralādan or his son Irumboṟai who according to Paranār conquered the Kadambas and Kongus[104]. Among the Paṇḍyas Pasum Pūn Paṇḍya is said to have defeated the rulers of Pannādu, probably the predecessors of Rāṣṭravarma. The grand-father of Durvinīta's mother had married the daughter of one Singivarma. This Singivarma or Simhavarma may have been the same as Simhavarma (of Cūkuṭṭūr grant).

The S'āsanakōṭa grant of Paṟivi Madhava I [105] is dated in the first year of *Mahārāja* Mādhavavarma, the son of Konguṇivarma Dharma Mahādhirāja of Kāṇvāyana gōtra and Jahnavēyakula, who established the kingdom by his own valour. Vēlputtūru in Paṟuvi Viṣaya was granted to Dhara S'arma of Vatsagōtra Taittirīyacaraṇa. Paṟuvi is Paṟigi in Hindupur Taluk and Vēlaputtūru is Vēlpumaḍugu in the Gooty Taluk. The grant is assumed to be the earliest genuine copper-plate discovered so far for the Ganga family ; and assigned to *C.* 425 A.D. [106]. But the mention of Mādhava as a Mahāraja when all other genuine grants call him only Mahādhirāja and his father in this very grant is called only a Mahādhirāja needs explanation. Further the expression "one who established the kingdom by his own valour" need not be taken literally to indicate that he was the first founder of the family fortunes, though there is a probability. Mādhava II in the Uttanūr Plates is called "*sva bhuja bala parākrama kkraya kkrīta*

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104. *Puram* 175, lines 5-8.
105. *M. E. R.* 1938. C. P. 4.
106. *E. I.* XXIV. P. 234.

rajyasya[107] and similar expressions occur with reference to other rulers also.

We can obtain a glimpse of the vicissitudes of the Ganga family by studying their records with reference to the localities mentioned.

The lands granted by the several Paṛivi chiefs are:—

Konguṇi.
|
Mādhava I (C. 425, A.D.) — Vēlputtur in Paṛivi, Gooty Taluk (C. 400-425 A.D.) *Sāsanakōta Plates.*[108] *Kandasala grant*[109] of Mādhava I in ninth year gave Kandasala in Kulungirājya.
|
Āryavarma.
|
Vijayakṛṣṇavarma III — Bendiganahalli C.P.[110] Paṛuvi Viṣaya, Perati Bhōga, Kukaura village.
|
Mādhava II. (C. 455, A.D.) — Kūḍalūr, east of Pērūr, west of Toṭḷā river in Marukara Viṣaya,[111] which is more likely to be the Doḍḍaballāpur region rather than the Sirā Taluk. There is a small stream called Taṭla Kālva, west of Anantapur on the way to Uravakoṇḍa and Bellary. Paṛigi, (ancient Paṛūvi) is near the junction of the Jayamangala and Kumudvatī rivers. A Kaḍalūṛ is found north-east of Siddāpura and Brahmagiri, in the Bellary District. Malugur, east of Paṛigi may represent the ancient Marukere. If Pērūr is Hebbūr, to its north-east there is one Gūḷūr which may be Kūḍalūr. Penukonḍa grant of 65 plots of land in Paṛūvi Viṣaya.

Simhavarma. (*Chūkuṭṭūr grant*)-Cūkuṭṭūr in Kaivāra Viṣaya and Viramangala (Suguṭur in Kolar District).

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107. *M.A.R.* 1917. P. 29. lines 22-23.
108. *M.E.R.* 1938. C. P. 4.
109. *M.A.R.* 1925. No. 115.
110. *M.A.R.* 1916, P. 40.
111. *M.A.R.* 1930. No. 88.

The localities mentioned in the grants of Talkād Gangas are :—

Mādhava II:—*Keṛegaḷūr grant.*[112] Paṇḍa grāma, Keregaḷūr, Posavaḷḷi, Mīduṁṇḍavaḷḷi, Kācāppaḷḷi, Kātuḷḷamaḷi in Vaḷḷāvi 8000 District ; Sangamapura in Séndraka Viṣaya, and in Dēvaḷge Viṣaya Kirumuṇḍa nīru ; Ṭegure, Amaṇiya, Nandyāla, Sīmbāla dēs'a. The grant was written (kṛta) by Nāgaṁṇa of Koḍalarā. Kūḍalūr is Kannada for Sangamapura established by Mādhava in Sēndraka Viṣaya which included Vaḷḷavi Dēs'a, probably Bellāvi in Tumkūr Taluk and not Baḷḷāvi 70 in Honnāli Taluk, for the villages Kācāpaḷḷi, Posavaḷḷi and Kātuḷḷamaḷi are Kācihaḷḷi, Hosahaḷḷi and Kaḍumanahaḷḷi in Bēlūr Taluk. Ṭegure may be Ṭagare in Bēlūr Taluk. In the Ṭagare grant of Polavīra[113] Ṭagare is mentioned with Kiru Kūḍalūr.

Avinīta—*Koḍunjeṛuvu Grant* :—Pudōḷi Viṣaya—Koḍunjeṛuvu etc. Sṛṁgēri grant:—Pāṇapura in Marukaṛe Viṣaya. Suguṭṭūr, Maṇiya, Degure, Nanḍiyāla, Simpāla, Nāṇḍeṛe, Madaṇḍa, Muḷcovōromp, Maṛugare, Ganje Nāḍu, Nirgunda, Coḷḷeya, Voḷgoḷava, Sendraka are mentioned in the Koḍunjeṛuvu grant.

Durvinīta—*Nallāḷa grant* :—Nallāḷa in Koṛikunda Viṣaya, Maṇiya, Ṭegure, Asimbāla, Nandiyāla. *Uṭṭanūr grant*:—Pudalanāḍa Rāṣṭra, Koḷintūr.

It is therefore clear that Talkāḍ Mādhava II put an end to Kaivāra (Suguṭṭūr) and Paṛuvi branches since from his time we have clear evidence of the rule of Talkād Gangas over the Kolar District. Nandyāla may be Nandyāl in the Kurnool District or the Nandi Hills, though it is from the ninth century that the Gangas are definitely known to have assumed the titles *Kuvaḷāla pura Paramēśvara* and *Nandagiri nātha*, yet these regions had been included in the Ganga dominions even in the fifth century.

Among the Kadambas of Triparvata, the Bīrur C. P. of Viṣṇuvarma I mentions the grant of Kataṭṭâka Grāma and Karnṇēsaka nadī. The Hebbaṭa grant of the same issued from Kūḍalūr grants Hebbata in Sāṭṭippalli Jāripāṭa of Mahiṣa Viṣaya.

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112. *M.A.R.* 1930, No. 3.
113. *M.A.R.* 1918, P. 41.

The Baṇṇahalli C.P.[114] of Kṛṣṇavarma II grants Koḍanallūr in Valḷāvi Viṣaya. His Beṇṇur C.P.[116] issued at the time of Vijaya-yātrā against Vaijayantī (Banavāsi) gave to Mahādēva of Inguṇa grāma Palmāḍi grāma in Sendraka Viṣaya. Palmāḍi of this grant is Palmāḍi of the inscription of Kākutstha[116], modern Halmiḍi near Bēlūr. Palmāḍi and Mūḷevaḷḷi were granted to Vija Arasa as a reward for the prowess shown in the battle between the Kadambas (Mṛgēs'a and Nāgēndra?, who were governing Naridāviḷe nāḍu—probably Dēvaḷige nāḍu of later inscriptions, under Kākutstha), Sēndrakas, Bāṇas and Āḷupas on the one side and Kēkayas and Pallavas on the other. From this we can infer that Mṛgēs'a in the last years of Kākutstha defeated Kṛṣṇavarma I and his son Viṣṇu-varma I. Mādhava II of Talkād similarly overcame the Paṛivi and Kaivāra Gangas and occupied the Kolar district in the time of Kadamba Simhavarma, the son of Viṣṇuvarma I. Kadamba Simha-varma's son Kṛṣṇāvarma II, for a brief period during the minority of Avinīta, had been able to capture Palmāḍi and advanced on Vaijayanti (in his seventh year). But either Māndhātṛ or Ravivarma, the Kadambas of Banavasi, killed Kṛṣṇavarma II and the former Ganga territories in the Kolar region were handed over to Avinīta probably on the latter's coronation, if we can rely on the S'rṁgēri plates,[117] issued in his second year granting Pāṇapura in Marukare Viṣaya and the Noṇamangala C. P.[118] The present grant men-tions that Durvinīta gave Hebbaṭa which was in Pudōḷi Viṣaya and not in Mahiṣa Viṣaya as in the grant of Viṣṇuvarma I.

The possession of the Kolar region by the Talkāḍu Gangas in the fifth century may be taken as proved. Therefore in this con-nection the relation between the Eastern Gangas of Kaḷinga and the Southern Gangas must be discussed. The Vizagpatam grant of Anantavarma Cōḍa Ganga[119] says that Turvasu's son Gāngēya gave the name to the family. In his line was born Kōlāhala who

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114. *E.C.* V, Bl. 121.
115. *E.C.V.* Bl. 245.
116. *M.A.R.* 1936, No. 16.
117. *M.A.R.* 1916. P. 34.
118. *E.C.* V. Mr. 72.
119. *I.A.* XVIII. P. 170.

built Kōlāhalapura in the Gangavāḍi Viṣaya. His successors were Virōcana and Vīrasimha. Vīrasimha had five sons Kāmārṇava, Dānārṇava, Guṇārṇava, Mārasimha and Vajrahasta. Kāmārṇava gave up his claims to the Ganga kingdom in favour of his uncle and with his brothers went to Mahēndragiri where he worshipped Gōkarṇa Svāmi, obtained the Bull insignia and having defeated one Bālāditya became king of Kaḷinga.

It has been doubted whether the Eastern Gangas had any relationship with the Southern Gangas. Ptolemy in the second century A.D. mentions *Modo-Kalingae* and *Gangaridae* who are identified with the Gangas of Kaḷinga. Moreover the Eastern Gangas had the Bull of S'iva but the Southern Gangas the elephant as their insignia. Therefore Kōlāhalapura must be searched for not in Mysore but in the Andhra and Orissa areas. Further the Kalinga-Ganga Era is different from the system that prevailed in the south. Fleet suggested 520 or 576 A.D. as the starting point of the Ganga Era; Barnett 590 A.D.; Ramdas 349 or 340 A.D.; R. Subba Rao 493 A.D.; K. R. Subramanyam about the beginning of the sixth century. It is not possible to discuss here in detail the complicated questions regarding the genealogy and chronology of the Eastern Gangas. Either 493 A.D. or 525 A.D. can be accepted as conforming to most of the astronomical data. This was the period of Durvinīta in the south and he was already in possession of the Kolar region. Therefore the Eastern Gangas, if their early history as given in the grants of Ananthavarma Coḍa Ganga etc. can be trusted, had nothing to do with the Southern Gangas. Similarly the Kadambas of Kaḷinga—Niyārṇava, Bhāmakhēḍi, Dharmakhēḍi and Udayāditya—who were subordinates of the Eastern Gangas [120] may have had no relationship with the Southern Kadamba families, though the cult of Madhukēs'vara from Banavāsi seems to have been established in Kaḷinga.

In the Nallâḷa grant (line 25) Durvinīta claims to have recovered the kingdom from his step-brother or younger brother who was his enemy and who had occupied the kingdom.

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120. Kambakāya C. P. of Dēvendra, *Bhāraṭī*, IV. P. 11.

Nija vaimātrēyānuja bhuja dvayāti gāḍhōpa gūḍham sva bhuja bala parākramēṇā kramya kṛtakēśa kacha grahām rājyalakṣmīm.

If we take *dvaimātrēyānuja*, the expression probably refers to some other son of Avinīta by a queen other than the daughter of Punnāḍ Skandavarma. This younger brother of Durvinīta may have been related through his mother to the Kadambas of Triparvata or the Pallavas who probably tried to oust Durvinīta from the throne on the death of Avinīta. There might have been a war of succession from which Durvinīta emerged victorious. But no other inscription refers to a second wife of Avinīta. *Vaimātrēyānuja* may refer to a prince of the collateral branch of the Gangas which had been practically put an end to by Mādhava II.

It is also probable that Avinīta had another son Nirvinīta's younger brother, mentioned in the Sirigunda inscription[121] and the Ṭagare plates of Polavīra.[122] This Nirvinīta has been assumed to be the same as Durvinīta by Rice and Narasimhachar. Polavīra was Kāntāva(vi)nīta, his father was Arinarapa Nirvinīta and grand-father Ahitāvinīta and great grand-father Srīman Mādhavavarma. The Sirigunda inscription[123] is as follows:—

Svasti S'rī Nirvvīnitarā kiṛiyā-magandir Kâḍuvaṭṭiyarindaṃ Vallav-arasarindaṅ Koṅgoṇi-paṭaṃ sūḍidōrā-anujo indu kanalgoḷḷi Nandiyālarā viṭṭadu paḍe-vailāmu amasapāluṃ idān aḷidon nâḷan a (li) pudo pañcha-mahāpâtagam akkuṃ.

This is translated as:—Nirvinīta's younger son assumed the Konguṇi crown from Kāḍuveṭṭi and Pallava King.[124] The younger

121. *E.C.* VI. *Cm.* 50, *M.A.R.* 1912, P. 30. ff.

122. *M.A.R.* 1918. P. 410.

123. *E.C.* VI. Cm, 50,

124. This is the earliest record mentioning "Kāḍuveṭṭi" as distinct from the Pallavas. Kâḍuveṭṭi is not applied to any ruler of the main Pallava line of Simhaviṣṇu down to Narasimha II in the inscriptions, though Tamil literature invariably calls the Pallavas Kāḍuveṭṭis. It was the collateral branch of Bhimavarma, the younger brother of Simha Viṣṇu which was styled Kāḍuveṭṭi. Therefore the term used by Durvinita shows that it was current even earlier. (S.I. I, XII: p. VIII.)

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brother of Nirvinīta became angry and therefore the people of Nandyāla gave him a share in Paḍevayal.

If Nirvinīta and Durvinīta are the same, the younger brother (of Nirvinīta) according to the Nallāḷa grant had seized the kingdom even before the accession of Durvinīta and lived to object to the accession of the younger son of Nirvinīta (Polavīra) after the death of Durvinīta and was pacified by the people of Nandyāla.

Durvinīta's son was Muṣkara who seems to have had a short reign. If Polavīra was his younger brother he seems to have ruled before Muṣkara was crowned with the help of the Pallavas. Polavīra granted Polaccoge grāma in Balḷāvi dēs'a and Sendraka Viṣaya with the Perbanalas of Kaṇṇclarasa, Sikkamba and Ānandūr as witnesses on a full moonday of Vais'ākha. The Siragunda record is assigned to *C.* 480 A.D.[125] but it is too early for Durvinīta's son.

History of Durvinīta

We are now in a position to summarise the main events of Durvinīta's reign.

491-5 A. D. Accession after the death of Avinīta. War with his step-brother and consolidation of rule.

495-510 A. D. Meeting with Bhāravi. Literary activity: Commentary on *Kirātārjunīya* and perhaps a work in Kannaḍa (according to Nṛpatunga's *Kavirāiamārga*). Pujyapāda's *Śabdavatāra* composed. Durvinīta's proficiency in commenting on *Gāndharva nātya śāstra* equal to Tumburu and Nārada; in *Hasti Śīkṣa* like Rājaputra S'ālihotra; and like Paraśu Rāma in the science of arms (*astrōpāstra*); like Samudra Sūri in the science of physiognomy (*puruṣa lakṣaṇa śāstra*); like Ātrēya, Dhanvantari and Cāraka in Āyurveda; and like a living Viṣṇugupta in expounding and applying the meaning of the works on *Nīti*. Composer of many *kāvyas*, *nāṭakās*, *kathās*, translating into Sanskrit the Vaḍḍa Kathā of Guṇāḍhya.

510 A. D. On the death of Punnāḍ; Ravidatta acquired Pannāḍu, and Punnāḍu, through his mother who was the daughter of Skandavarma and sister of Ravidatta.

510-530 A. D. Battles with the Pallavas and the Kadambas of Triparvata and Aṇḍari, Aḷattūr or Aḷantūr (ten miles south of Mysore City)[126], Poṟuḷare and Pernagara (Salem District, Pennāgaram). The Kāḍuveṭṭi (Pallava Trilocana ? or Nandivarma Caṇḍa Daṇḍa) was defeated and Kadamba Kṛṣṇavarma II's son Ajavarma and grandson Bhōgivarma were subdued.[127]

126. I. A. Vol. V. P. 135.

127. A Perunagar (Peṉṉāgaram) is found in Conjeevaram Taluk (E. I. XXIII. P. 147). Aṇḍari may have been Aintaḷi, modern Andili in Tirukkoyilūr Taluk, South Arcot. S. *I. I.* XII. P. 90 No. 163.

530 A. D. Durvinīta's daughter's son Viṣṇuvardhana (Jaya-simha) was placed on the Cāḷukya throne.

Durvinīta celebrated Vedic sacrifices every year and especially *Hiraṇyagarbha mahāyajña* (Nallāḷa C. P.) when he gave the village of Nallāḷa in Koṛikunda Vishaya.

531 or 535 A. D. Death of Durvinīta.

His younger brother disputes the succession of Durvinīta's younger son, Polavīra, who with the help of the Pallavas had ousted his elder brother and ruled for a brief period. Ultimately the elder son of Durvinīta, Muṣkara, becomes king. Muṣkara, was succeeded by S'rī Vikrama. S'rī Vikrama's son Bhūvikrama became king in 608 A. D. and ruled for at least twenty-five years according to his Bedirūr grant, dated Thursday, March 25, 633 A. D.[128]

DURVINĪTA'S RELIGION

On the basis of late Ganga inscriptions from about the ninth century several scholars have assumed that all the early Gangas were Jainas. The family began with Daḍiga and Mādhava who it is alleged were crowned with a fillet of Karṇikāra flowers by Simhanandi. The Kulagāṇa grant of S'ivamāra refers to a Śramaṇācārya. The Udayēndiram grant of Pṛthvīpati II, according to Fleet, implies distinctly an interval between Simhanandi and Konguṇi Varma. The Humca inscription (Sh. 64) tries to make out that from the time of Vṛṣabha Tīrthaṅkara the family followed Jainism. In the days of Nōmi one Viṣṇugupta of the line ruling at Ahichchatra was given by Indra the Airāvata elephant which became the Ganga crest. He had two sons Bhagadatta (who became the king of Kaḷinga) and S'rīdatta who had the *âneuṇḍige*. His son was the contemporary of Pārśva. In his line was Kampa whose son was Padmanābha, contemporay of Mahīpāla. Padmanābha's daughter Aḷabbe and his two sons Rāma and Lakṣhamaṇa (Daḍiga and Mādhava) came to the south and at Pērūr met Simhanandi who gave them a sword blessed by Padmāvatī. Mādhava clove a stone pillar and Simhanandi crowned him with a

128. *M. A. R*, 1925. No. 104.

crown of Karṇikāra flowers. SB 67[129] places Simhanandi after Samantabhadra and rather obscurely refers to his cutting of a pillar of *ghātimala* with the sword of his *tapas* and there is no direct reference to Mādhava.

Yōs'au ghātimala dvishad bala śilā stambhāvalī-khaṇḍana-dhyānāsiḥ paṭur Arhatō bhagavatas sōśya prasādīkṛitaḥ-chhātrasyāpi sa Siṃhanandi muninā nō chēt kathaṃvā-śilāstambhō rājya ramāgamādhva parighas tēnāsi khaṇḍō-ghanaḥ.

All these records are very late in date and in the face of the early evidence of the genuine grants it is not possible to assert that the early Gangas were Jainas, though as tolerant monarchs they made donations to Jaina gurus and temples. Ranna in his Ajitapurāṇa alludes only to the Ganga chiefs of the tenth century—Būtuga II, Mamaḷa (Maruḷa), Noḷambāntaka (Mārasimha) and Cāmuṇḍa Rāya as the upholders of the Jaina faith in the Kaḷi Age. There is no evidence that the early Gangas were personally Jainas; on the contrary they were followers of the Vedic religion, celebrating sacrifices which involved the immolation of animals and worshipping of Śiva, Viṣṇu, Katyāyanī and other deities. Mādhava I, son of Konguṇi made a grant to Dhāra S'arma of Vatsa gōtra and Taittirīya Caraṇa. The grants of Paṛuvi Mādhava, Talkād Mādhava II, Simhavarma are all to the Vaidika Brāhmaṇas. Mādhava II is called the devotee of Tryambaka (S'iva) and his father Viṣṇugopa the devotee of Nārāyaṇa. Some of Avinīta's grants were to Jaina temples and teachers but his Kodunjaruvu grant was for seventy-four Brāhmaṇas. His very name Avinīta refers to Agni (*avi* - ram, *nīta* -- carried, *i.e.*, Agni's *vāhana* being a ram)[130] Durvinīta was even a more staunch upholder of Vedic dharma and it is highly improbable that he was the disciple of Pūjyapāda. Durvinīta celebrated sacrifices every year especially *Hiraṇya-garbha mahāyajña*. (Nallāḷa C. P.). In Maddagiri 110 and Bl. 141 Durvinīta is called the devotee of *Kamalōdara* (Viṣṇu) and in the Bisanhalḷi C. P.[131]

129. E. C. II. SB. Pp. 23-30.
130. *Cf. Avinītādhāna - Agnyādhāna* E.I. XII. P. 279.
131. *M. A. R.* 1942. No. 31.

the devotee of Kātyāyanī. All his grants discovered till now were only to Vedic scholars. So also the present Hebbaṭa grant. Muṣkara, Polavīra, Śrī Vikrama, Bhūvikrama, S'rīpuruṣa and S'ivamāra were all followers of Vedic religion. Probably the Ganga family was more favourable to Jainism from the time of the marriage of Būtuga I with the daughter of Amōghavarṣa. "*Jitam Bhagavatā*" is not necessarily Jaina since the Pallavas[132] and the Kadambas also used the phrase. Padmanābha is Viṣṇu and from his feet the Ganges emerges and Padmāvatī is Lakṣmī. Kāṇvagōtra is clearly a Vedic *gotra*. Kāṇvāyana gōtra of the Gangas and the Bhāradvāja gōtra of the Pallavas as well as the Viṣṇuvarddha gōtra of the Vākāṭakas are all included in the Āngīrasa class thus:

Āngīrasa — Paurukutsa — Trāsadasyaveti — Viṣṇuvṛddha Āngīrasaḥ.

Āngīrasa—Bārhaspatya—Bhāradvājēti—Bharādvāja Āngīrasaḥ.

Āngīrasa—Bārhaspatya—Bhāradvāja — Vāndana-Mātavacaseti-Raukṣāyaṇa Bharadvājaḥ

Āngīrasa—Bārhaspatyā—Bhāradvāja—S'ainya Gargyēti
Āngīrasa—S'ainya—Gargyēti } *Garga-Bharadvājaḥ*

Āngīrasa—Ajāmīḍha—Kānvēti—Kāṇvaḥ

Gōtras are innumerable but *pravaras* are only forty-nine. Since the Vākāṭakas who performed Bṛhaspati Sava (prescribed only for Brāhmaṇas) and the Pallavas (some of whom performed A'svamedha prescribed only for Kṣatriyas and are mentioned as Kṣatriyas in the Talgunda inscription) were originally Brāhmaṇas, we may infer that the Gangas also were Brāhmaṇas or Brahma-Kṣatriyas like Cāmuṇḍa Rāya. Nowhere are they mentioned as Kṣatriyas proper in the grants and even if their descent from Ikṣvāku be accepted, we find certain Kṣatriyas like Trasadasyu included in the Āngīrasa group. The Kadambas were originally Brāhmaṇas and the Cāḷukyas were Kṣatriyas. But

132. E. I. XXIV. P. 296 ff.

both claimed to belong to the Mānavyagōtra and the Kadambas reckoned three ṛṣis (*tryāṛsa vartma*). In the Banavāsi inscription of Mṛgēśa[133] the Kadambas are called Āngīrasas and their *pravara* was probably *Āngīrasa, Bārhaspatya, Bhardvāja*; therefore, Bhāradvāja-Āngīrasas Mānavyagōtra is specially for Kṣatriyas or Kṣatriyas and Vaiśyas may adopt their purohit's gotra. The general rule is that even if one sage is common to two *pravaras* there can be no marriage but in the Bhṛgu and Āngīrasa if two or three are common there can be no marriage. In Ganga history Madhava II of Kāṇvāyanasagōtra married the sister of Kadamba Kṛṣanavarma. Both belonged to the Āngīrasa clan but according to the exception regarding Bhrgu and Āngīras though one ṛṣi Āngīrasa is common, the other two (Bārhaspatya, Bhāradvāja for the Kadambas and Ajāmīdha and Kāṇva for the Gangas) are different. Therefore, the marriage was not contrary to the Dharmas'āstras. At the same time we find Kākusthsavarma saying that his daughters were given in marriage to the Guptas who were perhaps Kāraskaras or Vais'yas, though Samudragupta by celebrating As'vamedha probably claimed to be a Kṣatriya. Still the Kadambas being originally orthodox Brāhmaṇas, the marriage of a Brāhmaṇa girl with a man of lower *varṇa*, a Kṣatriya, may have been due to political reasons.

Avinīta married the daughter of Skandavarma of Punnāṭa. Skandavarma (Durgādhirāja in the Bedirūr grant) belonged to the Kās'yapa gōtra and thus they belonged to different *gotras* and *pravaras*, though there is a general rule that any one who does not know his *gōtra* may claim the Kās'yapa gōtra.

We have no evidence that either the Kadambas or the Gangas had matrimonial relationships with the Pallavas. We do not know if Avinīta's second wife, the mother of Durvinīta's rival, was a Pallava princess. The mother of Simhaviṣṇu mentioned in the grant of Avinīta[134] may not have been a Ganga rincess though her native place may have been Pullilūr in the Ganga territory and hence the permission of the Ganga Avinīta

133. I. A. VII. P. 35.

134. M. A. R. 1938 No. 1.

was required since he owed no political allegiance to the Pallavas. We do not know to what families the queens of Durvinīta and Muṣkara belonged. S'rī Vikrama married the daughter of Sindhurāja and his son Bhūvikrama married a Cōḷa princess whose ancestor Karikāla had caused embankments of the Kāveri to be erected, according to the Bedirūr grant of Bhūvikrama (608-633 A.D.). Sindhūrāja might have been a Sinda chieftain (there being an *Eramberige* in the Kolar District also) and the Cōḷa probably of Rēnādu, since Yuwan Chwang mentions *Chu-li-ya*, north of Draviḍa in about this period. The earliest Telugu inscription discovered till now is the Tippalūr record [135] of the grant of *panās'a* to pāradāya (Bhāradvāja) Katti S'arma of Taṛka Puḷōlu by Erikal Mutu Rāja Puṇya Kumāra ruling Rēnāṇḍu from Cēpali (modern Chappalli). He was probably related to Pallava Mahendra I and his daughter might have been the queen of Bhūvikrama.[136] Thus so far we have no definite evidence of any matrimonial relationship between the Gangas and the Pallavas. The Pallavas also do not appear to have had matrimonial connections with the other Tamil dynasties—Cōḷa, Cēra and Pāṇḍya. Durvinīta celebrated *Hiraṇya garbha mahāyajña* (Nallāḷa grant). It is mentioned as a *mahā dāna* and the donor is considered to have been reborn from a golden vessel shaped like a *muraja* (drum). In the Saṅjān grant of Amōghavarṣa[137] Dantidurga is said to have made this *mahā dāna* at Ujjaini. Mangaḷēs'a's inscription refers to *hiraṇya garbha sambhūta;* Attivarma is *apramēya hiraṇya garbha prasava*. The Īpūr and Polanūru grants of Mādhava I refer to *hiraṇya garbha prasūti*. The Mattepāḍ grant of Dāmōdara though styling the king as "meditating on the feet of Samyak Sambuddha" refers to him as *avandhya gōsahasrāneka hiraṇya garbhodhavodbhava*.

According to Hemādri [138] a golden *kuṇḍa*, seventy-two anguḷas in height and forty-eight in breadth, shaped like a *muraja*

135. *M. E. R.* 1938. No. 283.
136. *Cf.* also No. 232 and 298 *M. E. R.* 1938.
137. *E. I.* XVII. P. 241.
138. *Dāna khanda*. P. 230.

and the interior being like a lotus with eight petals, was placed on a heap of sesame, with the mantra "*Hiraṇyagarbhah samavarta-tāgrē.*"[139] The donor entered it and sat like a fœtus holding in his hands the golden images of Brahma and Dharma Raja, facing north, for the duration of five breaths. Some saṁskāras were performed for the vessel, as for a pregnant woman, and then the donor emerged and for him symolically *jātakarma* and other rites were performed.

Description

The present grant consists of five stout copper plates, each plate being 9" x 1.8" and $\frac{1}{10}$" thick. A stout copper ring $\frac{3}{10}$" thick runs through the holes on the right sides of the plate and is attached to a seal. The diameter of the ring is $3\frac{1}{2}$". The seal is oval shaped (1" x $1\frac{1}{2}$") and has the figure of a beautifully modelled elephant.

When the plates were received for examination the ring had not been cut and there is no sign of its having been removed and resoldered to the ring.

The writing covers both sides of he plates except Plate I. A side which is blank and on V. B there is only one line. Usually there are four lines on each side but only three lines on Plate II. B. and Plate V. A. The letters are struck deeply and on the average they are about $\frac{3}{8}$" deep. There are about twenty-four letters in each line.

Palæography

The characters belong to the same class as the Hebbaṭa grant of Kadamba Viṣṇuvarma,[140] Ūttanūr,[141] and Nallāḷa grants[142] of Durvinīta, the Koḍunjeṟuvu grant of Avinīta.[143] The letters show the transition from the Kūḍaḷūr and Keṟegaḷur plates[144] the Chūkuṭṭur grant of Simhavarma[145] and the Dummaya grant of Ravivarma on the one side and the Bedirūr grant of Bhūvikrama[146] on the other side.

140. *M.A.R.* 1925. Page 98, Plate X.
141. *Ibid.* 1917. P. 36.
142. *Ibid.* 1924. Pl. XII.
143. *Ibid.* Pl. XI.
144. *Ibid.* 1930, Pls. XXI, XXII & XXIV.
145. *Ibid.* 1924. Pl. XIV.
146. *Ibid.* 1925, P. 84. Pl. VIII.
139. *R. V.* X-121-1-10.

The letters are of *pūrvada haḷagannaḍa* characters, slightly cursive and may be assigned to the end of the fifth or the beginning of the sixth century. Among the test letters *ka* and *ra* have generally uncompleted loops (*ra* in Plate II. B. lines 2 and 3; *ka* in Plate III. A. line 3) but sometimes completed; (Plate II. A. line 4; Plate II. B. line 4) just as in the contemporary genuine grants. *Ja* and *ba* have their old forms (Plate III. A. line 1-*Ja*; Plate IV. A. lines 3 and 4 *ba*). The *śakaṭarepha* (*r̤a*) occurs in (Plate IV. B. line 1) *pāpar̤prati* for *pāpah prati*, and line 3 *perger̤e*. The anusvāra is usually shown by a dot at the top. When *r̤* is combined with a consonant, the latter is duplicated but not invariably as in the earlier grants. The *visarga* is shown by a short straight line over the top of the letter (Plate II. B. line 1; *marddana*), and *m* at the end of a word or line is shown by a small *m* (Plate II. B. line 3), *t* and *n* at the end of a word are more or less similar (Plate II. A. line 4; Plate II. B. line 2.); *Śrīmat* in (Plate I. B. lines 3 and 4). *Va* occurs in two forms (Plate I. B. lines 3 *rvvēda* and line 4 *varmma*) as also *ma* (Plate I. B. lines 2 and 3). The vowels *u* and *ū* retain their old forms and *la* is well developed and cursive (Plate I. B. lines 1 and 2). The vowel *r̤* occurs twice in its early form (*r̤gvēda* Plate I. B. line 2; Plate III. B. line 2).

The palæographic and linguistic peculiarities of this record may suggest that it may have been a slightly later copy of an earlier genuine grant, just as the Ōṁgōḍu grant of Pallava Simhavarman [147] and the Churā grant of Vijaya Viṣṇugōpavarman [148] are assumed to be copies of the seventh century. The use of *R̤a* and *L̤a* in the inscriptions of Pallava Mahendravarman [149] shows the influence of the Kannaḍa-Telugu letters in the Pallava-Grantha characters. *Ra* and *Ka* with both completed and uncompleted loops in Mahendra's records may be compared with those of the present grant as also *ja*, *ba*, *bha* and *ma*. But the the balance of reason is in favour of assigning the present record to the beginning of the sixth instead of the seventh century.

Language and Orthography

There are many linguistic and orthographical errors which at the outset appear to suggest that the grant is spurious. The grant

147. *E. I.* XV. P. 254.
148. *Ibid.* XXIV. P. 141.
149. *S. I. I.* XII. Pt. 1 Nos. 8-14.

is a curious mixture of Samskṛta and old Kannaḍa and differs from the other Ganga grants. Firstly the genealogy of the Gangas does not follow the stereotyped formula as in the other charters ; though the kings are mentioned in chronological order, this grant is unlike the others even though it mentions Mādivarma (Mādhava) the father of Konguṇi from whom the other grants usually begin. Secondly the grammar of the Samskṛta passages is incorrect in many places (*e.g.* the *vibhakti* in *putrēṇa* for *putrasya* or *putra*—Plate II. A. line 2). The names of the early kings are abbreviated and mutilated (Plate I. B. lines 3 and 4 ; Plate II. A. lines 1 and 2) ; so also of the donee Bāla S'arma (as Pāla Camma). Even the usual imprecatory stanzas at the end are not correctly reproduced.

In the Kannaḍa passages we have the peculiarities of *pūrvada haḷagannaḍa* as related to Tamil—*udaga* for *udaka*, *kōṣpada* for *gōṣpada* (Plate III. B. line 4. ; Plate IV. A. line 2) ; *pūrvārge irppa mane um* (Plate V. A. line 2) ; *paṭedān* (Plate V. B. line 1) *Kanga vams'a* instead of *Gangavams'a* occurs twice (Plate I. B. line 2 ; Plate III. B. line 1). We have *Koḷanalarā perggeṛe* (Plate IV. B. line 3) as in *koḍalarā Nāgamṇanā kṛtam* in the Keṛagalur grant of Mādhava [150] where also we find similar grammatical mistakes regarding *vibhakti*, etc. [151] These linguistic and orthographical errors, therefore, cannot be held to prove the spurious nature of the grant contrary to the palæograhic tests.

Genealogy

Mādivarma (Mādhava)
|
Kongaṇivarma Mahādhirāja.
|
Mādhavarmma Mahādhirāja.
|
Harivarma Mahādhirāja.
|
Viṣṇugōpa Mahādhirāja.
|
Mādhavarmma Mahādhirāja.
|
Avinīta
(Vijaya S'rī Kongaṇivarma Dharma Mahādhirāja)
|
Durvinīta Mādhava
(Kongaṇivarma Dharma Mahādhirāja)

150. *M.A.R.* 1930; line 34. P. 116
151. *Ibid.* P. 119.

The first ruler Mādhava, the father of Konguṇi is not called a Mahādhirāja, probably indicating that Ganga political power really began with Konguṇi. If this Mādhava be the younger brother of Daḍiga who was crowned by Simhanandi according to late Jaina inscriptions, he could not have been a Jaina according to the present grant which says that he was proficient in Ṛgvēda and Vēdāngas. Konguṇivarma is said to have been protected and installed by some king. No other historical details are given about the other rulers and even the military achievements of Durvinīta at Aṇḍare, Alathur etc. are not referred to, but only his cultural attainments, his upholding of Dharma like Viṣṇu and the Trimūrtis, his association with the eight classes of officers—the commander, minister, priest, *amātya*, *sāmanta*, foot soldiers, horse and elephants and with Vedic Brāhmaṇas, *paṇḍitās* and good men, his handsome personality etc. are described.

Durvinīta is called Mādhavānka or Mādhavēs'a (Plate II. A. line 8 ; Plate III. B. line 16). In the Bisanahaḷḷi Copper Plate of his fourth year [152] also he is called Mādhavavarma (*Śrīman Mādhava varmā Durvinītāpara nāmadhēyēna*), probably so named after his grand-father Mādhava.

Chronology

The grant was issued when thirty-one regnal years had expired, on the full moonday of *panguṇi māsa*, *uttarā nakṣatra* and *kumbha lagna*. Though no lunar eclipse is mentioned it is very probable that the grant was made on such an occasion. Assuming that Durvinīta's reign commenced in 494-5 A. D. his thirty-first year will be 527 A. D. when in *Panguṇi* (solar *Mīnamāsa*, luni-solar *Nija Phālguṇa*) there was a lunar eclipse on Monday, March 2, 527 A. D. Since *kumbha lagna* is mentioned, the eclipse may have been *grastāsta* in that locality since at the time of mean sun-rise there would be *mīna lagna*. The grant may have been made an hour or two before sun-rise when the eclipse was visible and *kumbha lagna* was current. This conforms to the Nallāḷa grant of the fortieth year of Durvinīta corresponding to *Adhika Vais'ākha*, Wednesday, April 2, lunar eclipse in 535 A. D.

152. *M. A. R.* 1942, No. 31.

Geography

Durvinīta granted to Bāla S'arma of *Kās'yapa gōtra* and Ṛgvēda school, by pouring of water, Kangavams'otpatti (land) in Pērbbaṭṭa grāma situated in Pudoḷi viṣaya, after freeing it from all dues. He also gave Kolambha (?) with hundred thousand horses (?). The phrase *turagas'ata sahasra* probably like *gōsahasra* refers to a kind of *Hiraṇyāśva dāna* which included the giving of one horse of the *panca kalyāṇa* type and also a golden image of a horse, having worshipped them on a heap of sesame.[153] In Gōsahasra also[154] a thousand cows are not given but only ten cows chosen out of one thousand. Durvinīta also gave Koṇḍi in Pākarōbāmala (?). Bāla S'arma seems to have divided the land he received into a number of shares which he gave to other Brāhmaṇas in Kōḍanalarā Pērgeṛe and house sites to Brāhmaṇas in Perbaṭṭa. A certain S'rîmitra of *Kauṇḍinya gōtra*, *Taittirīya Śākhā* and *Vināyaka pravara* seems to have received Tupergeṛe and Keṛakūṇḍi or land near the sluice of the big tank (*pergeṛe*).

Hebbaṭa near S'rînivāsapura in the Kolar District seems to have been a place of considerable importance. In the Hebbaṭa grant of Kadamba Viṣṇuvarma[155] the ruler being at Kūḍalūr, granted Herbbaṭa grāma in Mahiṣa Viṣaya and in the district Sāṭṭipalli-Jaripāṭa. Here Hebbaṭa is located in Mahiṣa Viṣaya which cannot have been Erumaināḍu or Mysore in the south. Neverthless we understand that Mahiṣa Viṣaya extended to Kolar. In the present grant Hebbaṭa is located in Pudōḷi Viṣaya. At least from the time of Mādhava II and Avinīta this region seems to have been included in Pudōḷi Viṣaya. Pudōḷi Viṣaya probably took its name from the village now called Hodali.[156] The references to Pudōḷi Viṣaya in the inscriptions are :

The Muḍiyanūr grant of Bāṇa Malladēva Nandivarma of of Āvanyapura[157]—*Hodali viṣayē Mudiyanūr*, called also Cūḍa grāma.

153. *Matsya Purāṇa*. Ch. 280,
154. *Ibid. Ch.* 278 ; *Linga Purāṇa*. II-38.
155. *M. A. R.* 1925. No. 118.
156. *E. C.* X. *Sp.* 53-54
157. *S'*. 261; *Mb*. 157. *E. C.* X

Koḍunjeṟuvu grant of Avinîta[158] *Sūguṭṭūr vāstavēbhyah Pudōḷi Viṣayē koḍunjaṟuvu nāma grāmaḥ.* In the Chūkuttūr C. P. of Simhavarama, Chūkuṭṭur and Vîramangala are located in Kaivara Viṣaya.[159] The Uttanūr grant of Durvinita mentions also Koḷathurin Podalanāḍa-rāṣṭra.[160]

The Bedirūr grant of Bhūvikrama[161] mentions Bedirūr (modern Yadarur or Yaldur) in Hodali Viṣaya and the villages with Karnāṭaka (line 38) names near by are Koḷathūr, Uttanūr, Mūkkūṭal, Toṇḍāla, Poḷiyur and Dāsanūr. Koḷathūr is in Muḷubāgal Taluk.[162] Uttanūr is the place where Durvinîta's grants were discovered in the Mulbāgal Taluk. Kūḍalur is mentioned in the Hebbaṭa grant of Kadamba Viṣṇuvarama and in the Keṟegaḷur grant of Mādhava II as Sangamapura[163] and Kiṟu Kūdalūr of the Tagare grant, the Kūḍalūr grant of Mārasimha[164] and the Kūḍalūr grant of Paṟuvi Mādhava mentioning Kūḍalūr in Marukara Viṣya[165] near Pōrūr; S'rīpuruṣa's Kūḍalūr grant[166] and Hosur Copper Plate of S'rîpuruṣa[167] mentioning Eḷan Gūḍalūr, Mariyānci Gūḍalūr, Paṟuvi and S'rīpura. Kūḍalūr may be Mūkkūṭal mentioned in the Bedirūr grant of Bhūvikrama.

The region continued to be called *Puda, Pudal, Hoda, Hodal nāḍu* during the Bāṇa, Noḷamba, Cōḷa and Vijayanagara times. At Hebbaṭa a stone inscription of S'rīpuruṣa runs "*Svasti S'rī Konkaṇi Muttarasar koṭṭatau Perpaṭṭa polam.*[168] Ganga Mārasimha erected there a *Gōkal* with a *yantra* diagram and a

158. *M. A. R.* 1924. P. 68.
159. *Ibid.* No. 81.
160. *Ibid*, 1917 P. 30; and 1916. Para 64.
161. *Ibid.* 1925. P. 86.
162. *Mb*, 129, 130. *E. C.* X
163. *M. A. R.* 1930 P. 121.
164. *Ibid.* 1921. P. 29,
165. *Maṟugṟe Rāṣṭṟē* DB. 67 ; E. C. IX ; *M. A. R*, 1916. P. 35,
166. *E. C*, III. My. 25.
167. *E. C.* X. Gd, 47.
168. *M. A. R.* 1917, P. 31. Pl. X.

mantra.[169] Noḷamba Dilīpa's inscription[170] mentions a tank sluice built there by a woman, Aṇṇariyār. A fight in the time of Nandivarmma at Perbaṭṭa is referred to.[171] When Noḷambādhirāja was ruling, there was a fight between Perbaṭṭa and Bidirūr and when a man died, Brahma S'ivācārya of Pāthivāḷa grāma gave some land.[172] Sp. 28 mentions Pervvaṭṭa in the time of Noḷamba Aṇṇayya. There was a fight at Perbbaṭa in the time of Ayyapa and Bhāva S'iva.[173] Sp. 50 of the Noḷamba times mentions *Podal nāḍ aṟuvattu.*

In the Cōḷa times *Pudal nāṭṭu, Puda nāṭṭu* was included in Nigarili S'ōḷamaṇḍala.[174] Under Vijayanagara it is called *Hodanāḍu*[175] *Hode Nāḍu*[176] and in *Sp.* 54 when Bukka II under Harihara II was governing *Muḷuvāyi rājya, Hodaliya grāma* in *Bilasōṇe nāḍu* is mentioned.

Pergeṟe may mean the great tank near the village. Modern Heggere is in the Tumkūr District on the borders of Chitaldrug and contains Jaina monuments of the Hoysaḷa times but it is too far from Hebbaṭa. Pergeṟe is mentioned along with Koḷanaḷarā which probably corresponds to Koḍalarā in the Keṟegaḷūr grant of Mādhava II. It may stand for Kōḷār but there are many places near by—Kōlur,[177] Koḷattūr etc.[178] If Tuppegere found there be Tūppalli in the S'rīnivasapur Taluk.[179] Poslikeṟe may be Hosahalli[180] or Hosaḷi. Virakūṇḍi may be Kirukūḍalūr of the Tagare plates or Koṟikunda or merely Keṟe Kūṇḍi or the sluice of the tank.

169. *M. A. R.* 1917. Pl. XI.
170. *E. C.* X. *Sp*, 25.
171. *Ibid. Sp*, 26.
172. *Ibid, Sp*. 27.
173. *Ibid. Sp*, 29.
174. *E. C.* X. *Sp*, 49. *Mb*. 125, *Sp*. 3 etc.
175. *Ibid*, X *Mb*, 175.
176. *Ibid*. 131.
177. *E. C.* X. *Sp*. 32.
178. *Ibid*. X. *Mb*. 129.
179. *Ibid*. X. *Sp*, 74.
180. *Ibid*. Ct, 62 & 62a.

The other donee S'rīmitra is said to have belonged to *Kauṇḍinyagōtra, Taittrīya caraṇa* (*Kṛṣṇayajur Vēda*) and *Vināyaka pravara*. But the usual *pravara* of *Kuṇḍina vasiṣṭhas* is *Vasiṣṭha, Maitrāvaruṇa, Kauṇḍinya*.

The imprecatory stanzas (quoted in the other grants as from Manu or Vyāsa) may be traced, if not literally in the same form but conveying the same meaning, to Smṛtis and Epics.

Svadattām paradattāmvā—mentioned as Bṛhaspati's in *Gṛha. Ra.*° P. 517, in *Aparārka* from *Āditya Purāṇa*, P. 370; *Padma Purāṇa* VI. 33-26. *Cf.* also *Bhaviṣya Purāṇa*. IV-164-38, *Mitākṣara* on *Yājñavalkya* I-32.

Naviṣam viṣamityāhuh—*Vasiṣṭha* 17-86; *Bṛhaspati*, 46; *Padma Purāṇa*. VI-33-45. *Bōdhāyana Dharma Sūtra*. I-5-102.

The term *Sātvika dāna* (gift without motive) occurs in the Ōṁgōḍu grant of Pallava Vijayaskanda Varman [181] and is defined in the Gīta. [182]

The term *amasa pālum* in the sense of a due share (*ams'a* and *pālu*) occurs in the Sirigunda inscription of Nirvinīta. *Vede* or *Vēde* is translated as wet land, but it seems to correspond to *bede* or *beddalu* of later inscriptions, in contrast to *gaḷde* (wet land). *Puṇpola* (line 29) mentioned along with *vēde* probably means wet land.

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181. *S. I. I.* XII. Pt. 1, No. 1; *E. I*, XV. P. 251.

182. *Dātavyam iti yad dānam dīyatēnupakārinē |*
Kālē ca dēs'ē cā pātre ca tad dānam sāttvikam smṛtam ||

ERRATA

Page 11 line 25 *for* 'the later from of *ba*' *read* 'the later form of *ba*'

„ 23 in the Genealogical Chart under Talakad Branch *for* Viṣṇu Go *read* Viṣṇu Gopa

„ „ line 9 from bottom *for* 491 A.D. *read* 495 A.D.

„ 24 „ 12 „ „ *for* 'thus identity of Simha-' *read* 'thus identify Simha-'

„ „ „ 2 „ „ *for* 'दग्ध' *read* 'दग्ध्वा'

„ 25 „ 7 close bracket after (पाण्ड्य राष्ट्रे)

„ „ „ 9 *for* 'काञ्चीशसिंयवर्मणः' *read* 'काञ्चीशसिंहवर्मणः'

„ 27 „ 16 omit the comma after Kārtika Su

„ „ „ 18 *for* C. 380 *read* C. 580

„ 31 „ 19 *for* 'Vasumāthi' *read* 'Vasumati'

footnote 83 *for* 'grant issued form' *read* 'grant issued from'

„ 39 line 19 *for* 'Banavasi' *read* 'Banavāsi'

„ 43 „ 8 *for* '*S'abdavatāra*' *read* '*S'abdāvatāra*'

„ „ „ 10 *for* '*Hasti Sīkṣa*' *read* '*Hasti S'īkṣa*'

„ „ „ 14 *for* 'Cāraka' *read* 'Caraka'

„ 47 „ 5 insert a fullstop between the words Āngīrasa and Mānavya Gōta.

„ „ „ 2 from bottom *for* 'rincess' *read* 'princess'

„ 49 „ 18 *for* 'sides of he' *read* 'sides of the'

SYNCHRONISTIC TABLE (C.300 A.D.-C.600 A.D.)
GANGAS OF TALKĀD
KADAMBAS OF BANAVĀSI
PUNNĀDU CHIEFS
VĀKĀṬAKAS
GUPTAS
PALLAVAS OF KANCI
CĀLUKYAS OF BĀDĀMI
EASTERN GANGAS OF KALINGA

ICONOGRAPHY OF SRI VIDYĀRNAVATANTRA

BY

DR. S. S'RĪKANṬHA S'ĀSTRI, M.A., D.LITT.

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